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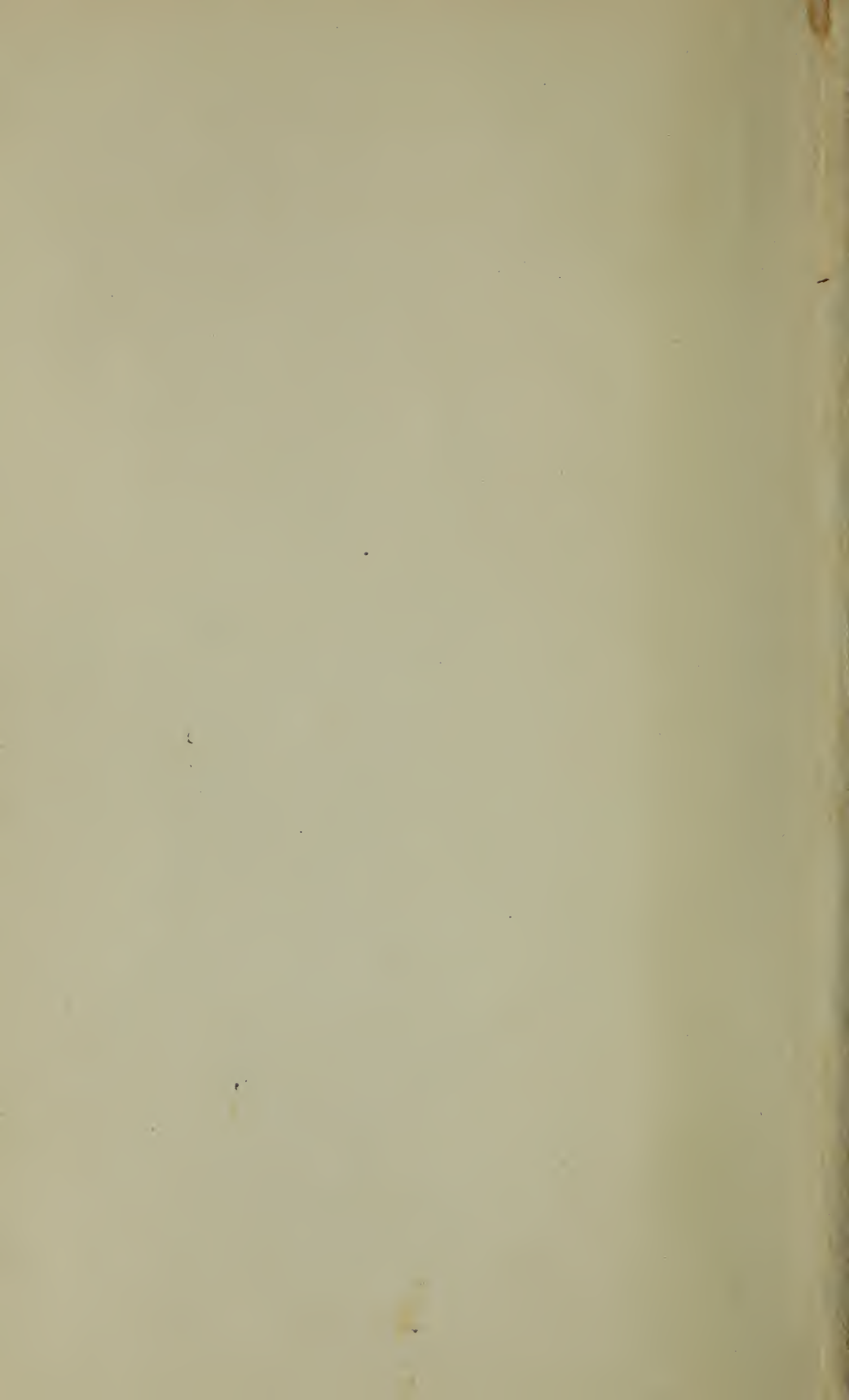
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# The Normal Manual of Modern Sunday School Method

In Three Volumes. Vol. 1, Method in  
Management.

By

PASTOR JAMES A. MITCHELL

Author Of

“Bible Band and Prayer Meeting Topics”

“The Prayer Meeting Quarterly”

“The Negro Exodus” Etc.

With Appendices of Three Chapters of  
Doctrinal Sermons by the Author.

“The Articles of Faith” and

“The Covenant” are

Included.

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With an Introduction by

The Rev. T. O. FULLER, D. D.

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1919.

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One dozen \$10.00

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## INTRODUCTION.

The Rev. James A. Mitchell, pastor of the Middle Baptist Church, Memphis, Tenn., and lecturer on Biblical Theology at Howe Institute, is well and favorably known to the writer as a close Bible student, a clear and forcible writer whose powers of analysis and aptness of presentation mark him as a man of superior ability and worth. When the manuscript of his new book "The Normal Manual of Modern Sunday School Method" was presented the value of the production as a pedagogical outline and treatise in Sunday School Methods was immediately apparent. I regard the work as a valuable contribution to Modern Sunday School literature and bespeak for it a large place in the libraries of our Sunday schools and workers.

T. O. FULLER.

## PUBLISHER'S NOTE.

THE REV. JAMES A. MITCHELL, from his many years of study and experience as a pastor among his people, has produced a strong book on the question of Sunday School Organization and Management.

The Publishers have never had the opportunity of presenting to the public a book with better methods of selection as to the subject matter and teaching material.

The writer, Pastor MITCHELL, has completed the first of the three volumes in the title—"THE NORMAL MANUAL OF MODERN SUNDAY SCHOOL METHOD," this first volume being "Method in Management."

The subject of Sunday school management is treated in simple terms; the plans are easy to be understood, and easy to be operated; The principles for the basis of management are clearly defined; the transition of thought and topic has a beautiful unity. As a text-book for church and Sunday school workers, there is nothing more practical and adaptable.

The "APPENDICES" contain three sermons of unusual skill in "homily," bearing upon the cardinal "Articles of Faith," The subjects of the sermons are:—"The Kingdom of God—Where Is It and What Is It," "Sanctification As Related to the Growth of Christian Charac-

ter," and "The Way of Salvation." The rich and rare "selections" on the evangelical status of the Sunday school and "How to Visit the Sick," add much to the wealth and literary treasure of this Strong Book.

EVERY PROGRESSIVE SUNDAY  
SCHOOL WORKER SHOULD  
HAVE A COPY.

Memphis S. S. Publishing Co.

54 N. Second St.

Memphis, Tenn.



## PREFACE.

Volume one of The NORMAL MANUAL OF MODERN SUNDAY SCHOOL METHOD dealing with METHOD IN MANAGEMENT of the Sunday school, is the first book of the series.

### METHOD.

Method means a body of principles presented and treated as prominent factors in organization, classification and management to bring the Sunday school up to the required standard according to the modern Sunday school methods. Method is based on sound psychology from which the body of principles is chiefly drawn; therefore the term is applied to the entire series, to-wit: Method in Management, Method in Physical and Psychical Pedagogy, Method in Teaching Material.

### METHODS.

The term, "Methods" is different from that of METHOD. Methods are special plans and devices to be used in teaching any particular branch or subject, let that branch or subject be secular or religious. METHOD is a body of principles, and methods are the applications of these principles in the teaching of branches and subjects.

### MANAGEMENT.

Management deals with the organization of

each school and its outline of study, or courses. Management, also, deals with all of the educational forces as to their correlation and administration. Management is different from METHOD.—METHOD deals with the principles upon which good teaching is built: these principles are physical, intellectual and moral, and they are the trinity of human character.

The aim of the author in writing this series of text books out of his thirty years of study of the Sunday school condition, and application and practice in the work is, to help in having the body of religious knowledge and organization put correctly in the mind of youth.

The Sunday school requires the same adequate knowledge in applying scientific principles of teaching as the secular school. And as we assimilate good literature, and raise our Sunday school standard of instruction thereby,—in the same proportion, we shall be able to enlist our men and women of business and intelligence as teachers in our Sunday school, and as workers in our churches.

## THE APPENDICES.

The object for including three sermons in the Appendices is to give emphasis to the importance of all the members of the Sunday school attending from the Sunday school session the regular church service to hear the Gospel preached. The author wishes the pupils and teachers

to get a mental picture from the Appendices, of the Sunday school going in after its session to the regular church services. Two of the sermons are on the "Articles of Faith;" viz., "The Way of Salvation, and, "Sanctification" the first sermon of the Appendices is on "The Kingdom of God—Where Is It, and What Is It?" Questions, testing lesson study, bearing on the vital doctrinal points of the sermons, are provided. These are some steps toward an indoctrinated Sunday school, not as a full development of the subject, but the calling of the attention to the importance of the study of the "Articles of Faith" which are included in the Appendix.

### CONCLUSION.

The study of the right kind of books fills our minds full of right interests, and this leaves no room for wrong ones. We ask an interest in your prayers, that these efforts under God, may prove to be of the greatest possible physical, mental, social and spiritual value—helping minds to function in Knowing and Growing.

PASTOR JAMES A. MITCHELL,

*Author.*



## THE NORMAL MANUAL OF MODERN SUNDAY SCHOOL METHOD.

In Three Volumes.

Vol. 1. Method in Management.

Vol. 2. Method in Physical and Psychical  
Pedagogy.

Vol. 3. Method in Teaching Material.

## TWELVE FEATURES CONSTITUTING A STANDARD SUNDAY SCHOOL.

### *Regular Sessions.*

1. The meeting of the Sunday schools vary according to the conditions of the social settlements in which they exist. Weekly sessions of the Sunday schools in congested centers, such as cities, towns and well populated rural sections, cannot be consistently fixed as the standard in justice to those in the mountain and sparsely settled districts where the roads are bad; and the people are living in inconvenient distances from the place of meeting.

Therefore the monthly session is regarded as adequate for the mountainous and thinly settled country. This rule is to be considered as accommodating; and is not applied to Sunday schools that are favored by better situations and greater opportunities.

*Bibles.*

II. The use of the Bible in the Sunday school is not to be injured by substituting it with the exclusive use of the International Uniform Lessons and other periodicals. Nothing is a safe substitute for the Word of God. Reverence for the Bible should be cultivated by the Sunday school and church workers; and they should hold the Bible up for the attention of those they teach that they may diligently and cheerfully seek its companionship for the real interpretation and inspiration that no literary help can give but The Bible alone.

The International Uniform Lessons are so constructed as to invite the Church and Sunday school workers to use the Bible. This is shown in the following way:

1. References.
2. Parts of the chapter selected for the lesson text, and
3. The Daily Home Reading.

There is no better commentary on the Bible than the Bible itself. Sunday school literature is simply a help to the systematic, diligent and profitable study of the Bible.

*Church Conduction.*

III. A mistake of the Sunday school workers as to the relation of the Sunday school to the church is capable of working great dissension, and bringing disaster upon the peace and harmony of the church, thus crippling the influence of both for almost an indefinite time. The Sun-

day school is not a competitive organization in the church; and is not to be conducted independently of, and considered unanswerable to its demands and authority. It is to be understood that the Sunday school is an auxiliary to the church, and as such, shall contribute to some of the causes fostered by it. Church control should include:

1. Executive Oversight.
2. Election of Officers.

The election of the general superintendent is a vital issue. The best usage is for the church to elect the superintendent in the regular church meeting. The election of the superintendent by the church is a strong link of connection binding the Sunday school under authority. The rest of the officers of the Sunday school may be elected by its members at the regular and fixed time of election.

The list of the teachers and officers thus elected should be presented by the superintendent to the church for its ratification and for the satisfaction the officers themselves enjoy in knowing that they have the hearty approval of the church.

Financial Demands: It is the duty of the church to make financial demands upon the Sunday school. For the Sunday school needs to be kept in sympathy with the needs of the church. Churches who have not this vision of duty carry their schools as mere parasites. The Sunday school as a teaching service of the

church must be a material and spiritual contributor to the development, growth and sustenance of its spiritual alma mater if it successfully accomplishes the mission for which it exists.

On the other hand, the Sunday school should not be overtaxed by the church, if the Sunday school at least contributes to two causes fostered by the church this is considered to be in keeping with the spirit of loyalty, benevolence and sympathy. It is not necessary to advise as to what two causes the Sunday school should support as this can be better determined by the church because of its knowledge of when and where the help needs best to be applied.

*Literature of the Denomination.*

IV. It is obvious that baptist Sunday schools should use baptist literature for the following reasons:

- 1: It is the most feasible method of teaching conformity to baptist church polity.

2. It is the means of teaching the correct method of observing the ordinances of the Church, and disseminating the doctrines of Christianity "To every creature" in Apostolic purity.

3. It is a positive and unmistakable expression of denominational loyalty, and loyalty to the "TRUTH" as it is in Christ Jesus, and to every phase of organized and cooperative mission activities.

No Baptist Sunday school should consider the use of its religious literature as optional in de-



nominal character nor nondenominational. Many baptist Sunday schools use what they see published as non-demominational literature—observe—the object of the promoters of such literature is to teach the Bible—being CAREFUL to evade any opinion on the “Lord’s Supper,” “Infant Baptism,” “Baptism by Immersion,” lest it offend their patrons who may have opposite views on these doctrines.

A baptist Sunday school using any other than baptist literature is either ignorantly or knowingly teaching in violation of The Church polity and tenets, or making a shameful compromise of the doctrine, “One Lord, one faith, and one baptism.”

Three principal things are included in baptist literature to be taught and emphasized:

1. Home and Foreign Missions.
2. Temperance.
3. Systematic Giving.

It is safe to advise that teachers exercise freedom in using literature of other evangelical production. But in no wise does this advice apply to children of beginners, primary and junior departments, it is not even endorsed for young men and women of the intermediate and senior departments. For an indiscriminate use of literature by the pupils of the Sunday school would impair their vision of the fundamental doctrines of the New Testament (baptist) Church.

*The Teachers Meeting.*

V. The Sunday school teachers meeting raises the standard of the Sunday school to a greater degree of efficiency than it ever could be without it. The advantages offered by the teachers meeting are of great moment.

The social side of the teachers meeting adds much to the interest of the teachers in pushing their class work up to the standard of excellence. The meeting of the teachers each week to review the lesson together gives them a social acquaintance that forms a basis upon which interest, understanding and cooperation rest. Thus associating together, they have an opportunity to correct wrong impressions of duty, life and religion, and erroneous construction on the doctrine as drawn out of the Sunday school lesson, or that may be revealed in the lesson text; and upon the habits and customs of Bible characters, and on methods of presenting the lessons for recitation to their classes.

The teachers meeting gives uniformity to the teaching service. Each teacher who is present in the meeting is well prepared for teaching the class because of what has been taught and planned in the teachers meeting. Each teaches with the same correct ideas of the truth in the lesson as was brought out in the meeting.

The teacher who fails to meet the teachers meeting is not as well prepared to teach the lesson as those who attend. For habitual failures to attend such meetings, mean that the

teacher thus acting is not a diligent preparer at home of the Sunday school lesson to be taught.

As to TIME: The time that the teachers meeting should be held can be best fixed by the workers. There should be weekly meetings. The day of the week on which to meet, and whether to meet in the day or night must be settled in keeping with the conveniences and opportunities of the community.

The Teacher. The pastor is the leader of the "Flock," as such, he should be the fitting and proper teacher of teachers meeting when not hampered by other duties at that time. The superintendent should conduct the opening of the meeting as is observed in the regular opening forms and teach the teachers if the pastor declines or is absent.

The Opening. The opening of the teachers meeting should be by song, scripture reading and prayer. Introductory remarks by the superintendent is at all times in order. These remarks should not cover as much time as it takes to teach the lesson.

Teaching the Lesson. The same rule should be observed in teaching the lesson in the teachers meeting as in the regular Sunday school session. Thirty minutes to teach the lesson is the rule. There should be different Methods of conducting the teachers meeting. The program might occasionally provide for a member to prepare an outline of the lesson and present

it. This method is certain to aid the teachers in the power of original research, and increase their creative ability, which in time enhances their teaching value many-fold.

*Teacher Training, or Normal Diplomas.*

VI. Before efficiency can be attained, knowledge must be acquired. The teacher who knows what to teach and how to teach it, can do the greater service. Sixty per cent of the teachers of the Sunday school should hold Normal Teacher Training Diplomas. A request to the National Baptist Publication Board, 909 Gay Street, Nashville, Tennessee, will bring you the information desired.

*Worker's Council.*

VII. A Worker's Council should be organized and held quarterly. The work of the Worker's Council is quite different to that of the teachers meeting, as the worker's council has not to do with teaching the Sunday school lessons, but is a meeting for the transaction of business that includes reports from teachers of classes, managers of departments and secretaries, showing what progress has been made for the quarter, and all matters that may need regulation and adjustment. The teachers meeting cannot consistently do the work of the worker's Council.

*Home and Foreign Mission Study.*

VIII. Mission work needs to be specialized



in Sunday school pedagogy. It is a fact that the Sunday school is the church at work on the foundation, educating and evangelizing the children and young people is working on the foundation. The strength of no building can be greater than the strength of its foundation. Home and Foreign Mission Education invariably leads to better home and foreign mission equipment and support, which equipment and support is the corner stone of Christian success.

The Home Mission Board of the National Baptist Convention is located at Little Rock, Arkansas. The Foreign Mission Board of the National Baptist Convention is located at Philadelphia, Pennsylvania. A request to the secretary of either of these boards will bring you the information you wish on mission matters, about any literature they may have for mission study. If the church and Sunday school have not the mission spirit, they are none of Christ's—His spirit, was the spirit of missions.

### *Church Members Enrolled.*

IX. Special efforts should be put forth to have seventy per cent of the Church membership enrolled, that is the resident members, including the Home Department. The Home Department is a department provided for persons who desire but cannot attend the Sunday school sessions, but are induced to study the Bible at home. Two methods will be found helpful in securing pupils for the Home Department:

1. Appoint a visitor to solicit and enlist all persons who agree to study the Bible thirty minutes each Sunday. Divide the territory into districts, giving each visitor a district to look after. Let each member be supplied with a quarterly and a collection envelope. On the envelope should be printed a blank for report of the number of lessons studied for the quarter and the amount of the collection. On receiving the reports, the visitors make their reports to the school. The requirement of this standard deals with the resident church members. This is the second phase of the Home Department which was intended to be numbered in a separate paragraph.

People who come into a community and do not bring their church letters, or get them soon after their arrival, seldom count for much in Sunday school nor church work.

2. The next method of the Home Department work is to have the members of the various classes above primary to seek Home Department members for their grades. Application blanks should be made out and furnished to the student who has solicited and obtained the application of a member for his or her department. In this way, all classes and ages can be reached by a large force of workers, and the Home Department should grow larger thereby. This method makes every interested pupil of the class a visitor—making their reports in the same time as suggested in method (1) above.

*Grading.*

X. Grading. Separating Departments. The school should be graded, and the departments—the Primary and Junior should be separated from the rest of the school by stationary or movable partitions, or curtains, or screens for at least fifty per cent of the remaining classes. Primary, 0-8 (Cradle Roll, birth to three, 0-3; Beginners, 4-5 Main Primary, 6-8); Junior, 9-12; Intermediate, 13-16; Senior, 17-20; Adult, 21-up. The Adult may be included in the Senior in a small school.

There should be a teacher training or normal class, as this work better prepares teachers for intelligent and efficient service, and does no less for prospective teachers. It is the “more excellent way” of preparing material for church and Sunday school work, to be drawn on as a reserve force in supplying vacancies in whatever manner these vacancies may occur.

One organized class for men and women should be had. Grading is of vital and practical importance to the Sunday school in its development, growth and systematic operation; and for this reason a special chapter will be given to the discussion of the subject.

### XI. Recreation.

A Sunday school in the standard class must have an eye to the advantages of the social side of the school. As play is essential to the development of the body and character of the child, the recreation feature is as prominent,

serious and permanent part of the schools spiritual advancement as teaching the Lord's Prayer. Dr. T. DeWitte Talmadge said, "The best dying testimony I ever heard, was from a boy who could knock a ball 'till it soared out of sight."

A Sunday school should provide a plenty of innocent amusement for the young people. No games should be encouraged which have attached to them a grave odium. Playing at cards and dice should be emphatically and persistently condemned. All games that add to physical culture, literary taste, and mental expansion should be tolerated. Picnics, wagon drives and other forms of similar amusements should be provided; and when done in the proper spirit, the church and Sunday school will find the play-ground a real spiritual asset, for it is a medium of social service. Dr. Benjamin Cox, pastor of the Central Baptist (white) Church of Memphis, Tennessee, said, "God is very fond of wide-awake boys and girls, there are lots of them in heaven——playing and having a good time." Zach. 8:5.

### *Evangelism.*

XII. Evangelism is the school putting special emphasis on, and intensely performing the duty of making appeals to the unsaved of its membership to accept Christ as their personal Savior. If the Sunday schools fails in this, its most vital work, it has no more right to claim a place in the church to operate than some sort of weekly



political or social club. Evangelism must have a definite plan of operation. Observe:

1. Personal Work. Personal work is more effective than any other. Speaking to a person at a quiet time about the "Way of Salvation," taking one single and alone, and even collectively in the class of the same ages and grade, makes one feel the sincerity of the solicitation. Four items need be outlined and considered:

1. The Right Time.
2. The Right Place.
3. The Right Manner, and
4. The Right Person.

These are both potent and essential methods to employ in winning souls to Christ. Sending a letter to a pupil by the teacher often makes an indelible impression leading to repentance.

2. Class-room work is a splendid method of presenting Christ to the unsaved by means of teaching the Word of God with that aim in view; having prayed for uncommon power before coming to the class. Remember that all great things for God are, and only can be accomplished after prayer.

3. The Reassembled Meeting. When all classes and departments have reassembled in one auditorium, an appeal may be made publicly with great effect by the person selected and best prepared. It often results in many standing for Christ in the same hour. The music should be well selected in keeping with the occasion, and should be accompanied with fer-

vent and rapturous singing. All pretensions to style and fashionable "quietness" and personal importance should be slain, and every worker's heart should feel the heavy burden of the condition of lost souls.

4. A Decision Day. When a special day is set apart, after careful and prayerful deliberations of the Teachers Meeting, or the Worker's Council, wonderful results usually attend this method. It is very imperative to have a day of decision; looking to it:

1. Unifies Action.
2. Concentrates Thought and Energy.
3. Spiritualizes Force.

Where there is oneness of aim, sameness of mind, and spiritual reviving of all the powers, "Decision Day" ends with Pentecostal illumination and blessing. Let the class work, conversations, public services, addresses, all point to the one object—The Saving of Souls.

## Section II.

### *GRADING.*

1. Definition of Grading. Grading is a system which classes pupils of the same years together, using lessons adapted to their years; providing teachers who will specialize in teaching these lessons. Grading embraces these three forms:

1. The Graded Pupil.
2. The Graded School.
3. The Graded Teacher.

The graded pupils.—Small schools may be graded by departments in the following manner:

Cradle Roll, (supplementary grade) ages, 0-3

Class 1. Beginners, ages, 4-5.

Class 2. Primary, ages, 6, 7, 8.

Class 3. Junior, ages 9, 10, 11, 12.

Class 4. Intermediate, ages, 13, 14, 15, 16.

Class 5. Senior, ages, 17, 20.

Class 6. Adult, ages 21-up.

Home Department, (supplementary), all ages who cannot attend the Sunday school.

Perfect grading for large schools may be done on the following scheme:

*Beginners Department.*—

Class 1. First Grade—age, 4.

Class 2. Second Grade—age, 5.

*Primary Department.*—

Class 3. First Grade—age, 6.

Class 4. Second Grade—age, 7.

Class 5. Third Grade—age, 8.

*Junior Department.*—

Class 6. First Grade, Boys—age, 9.

Class 7. Second Grade, Girls—age, 9.

Class 8. Third Grade, Boys—age, 10.

Class 9. Fourth Grade, Girls—age, 10.

Class 10. Fifth Grade, Boys—age, 11.

Class 11. Sixth Grade, Girls,—age, 11.

Class 12. Seventh Grade, Boys—age, 12.

Class 13. Eighth Grade, Girls—age, 12.

*Intermediate Department.*—

- Class 14. First Grade, Boys—age, 13.
- Class 15. Second Grade, Girls—age, 13.
- Class 16. Third Grade, Boys—age, 14.
- Class 17. Fourth Grade, Girls—age, 14.
- Class 18. Fifth Grade, Boys—age, 15.
- Class 19. Sixth Grade, Girls—age, 15.
- Class 20. Seventh Grade, Boys—age, 16.
- Class 21. Eighth Grade, Girls—age, 16.

*Senior Department.*—

- Class 22. Young Men—ages, 17-20.
- Class 23. Young Women—ages, 17-20.

*Adult Department.*—

- Class 24. Men and Women (two or more classes) 21-up.

Home Department (supplementary) outside the school, persons of all ages who cannot or will not attend the Sunday school.

It is not urged that the Sunday school must use every detail of this system of grading—except its growth and development demands it. It is to be remembered, however, that the scheme for grading the small school is absolutely necessary to order, system and good results in Sunday school work. And no school without this system can be considered in line with modern Sunday school methods. It is expected that each school will strive to reach this standard in grading as rapidly as possible, even to the incorporating and operating of every detail of grading schemes for all of the departments.



1. Graded Lessons. Special literature aside from the uniform Sunday school lessons is prepared for the graded school. These graded lessons are adapted to the needs of the pupils according to their ages in the respective departments from the Beginners Department through the Intermediate Department. Two courses are provided for Beginners, one for each year or grade; three courses are provided for the Primary Department; four for the Junior; and four for the Intermediate.

The subjects of the Graded Lessons are brought in easy range of the understanding of the pupils of the grades. Bible material is systematically arranged and instructed, and the themes lead up from one year to another.

Graded Lessons take the place of all other teaching material in the management of some schools. Do not let it enter your mind that the graded school compels the use of the graded lessons; as the Graded Lessons have bits of Bible story, Bible history with Memory Verses related to it, and with Hand Work for the pupils to do; they should be installed in some way for regular use in class work. If they displace other teaching material, no injury is done to Bible study, for instead, the hand engaged in drawing—aids the mind in retention of facts and in increasing interest in the study of the Bible. Graded Lessons are great factors in memory development.

2. Graded Teachers. Graded Teachers are

those that specialize in teaching the grade which has been assigned them. The graded teacher is not shifted from department to department, but remains the teacher of a given grade year after year. In this way the graded teacher can specialize in teaching the assigned grade. The teacher may be inexperienced in the first-year work, but as the system admits of taking subsequent classes through the same course, it assures their familiarity with the lessons to be taught, and, renders them more capable from time to time.

### *II. Two Reasons for Grading.*

1. Grading enables a school to reach and hold its membership; it increases the power of its constituency. The pupils, officers and teachers in a graded school are an organized force. In this attitude the school is better fitted for bringing in new members and bringing back the absentees.

Grading is a definite plan by which responsibility is cheerfully carried and appreciated.—The pupils and teachers in each department strive to make them reach their full strength in finance, membership and soul-winning.

### *III. How To Grade.*

First, secure the cooperation of all the workers in the directing and teaching force of the school, organically speaking, The Teachers Meeting or the Worker's Council. Proceed to grade as follows:

1. Make a list of all pupils of the age seven-teen to twenty, place these in the Senior Department making two classes, one for young men and one for young women. All over twenty should be placed in the Adult Department.

2. Make a list of all pupils of the age of sixteen years and under, giving the age of each.

3. Divide this list into four age-groups. The first group will constitute the names of all pupils who are four and five years of age; these are the Beginners. The second list will contain the names of all pupils who are six, seven and eight years of age; these constitute the Primary Department. The third list will contain the names of all pupils who are nine, ten, eleven and twelve years of age; this will constitute the Junior Department in which the boys will be placed on one list and the girls on another. The fourth list will be the Intermediate Department in which the names of the boys and the names of the girls will be placed on separate lists containing persons who are thirteen, fourteen, fifteen and sixteen years of age.

5. A teacher for each grade must be provided.

6. If your school is small, very small, utilize these plans by placing together those who are nearest together in age.

7. A place should be selected in the building for each class, using screens for partitions, unless otherwise provided. Stationary partitions are better.

8. The list of the names should be read out at the next session of the school and each pupil assigned to the various classes and departments and told where to go.

#### IV. *How To Keep The School Graded.*

There need not be many words to make it understood how to keep the school graded. Simply see to it that a classification officer is installed to watch the gaps in each class when pupils attempt to enter another class room without a promotion certificate or without authority.

In the second place, an annual promotion day should be observed in your school at which time promotions should be made. Annual PROMOTION DAY should be made a high day in the year's history of the Sunday school. The promotion officer may be the superintendent of the Sunday school, or one of the department superintendents. Where the International Uniform Lessons are used with supplemental studies, PROMOTION DAY should be on the last Sunday in December in order that the pupils may be placed with their new teachers and new literature for the beginning of the new year.



### LESSON III. DEPARTMENTS.

#### I. *THE CRADLE ROLL.*

Ages, Birth to 3

The first article of the department furniture for the Cradle Rolls is, The Roll. Upon this roll may be placed the names and birthdays of children too small to attend Sunday school.

There should be, also, a supply of certificates, birth-day cards, enrollment blanks and Cradle Roll pins.

The organization consists of a superintendent who will have the general oversight of all children too small to attend Sunday school.

The Cradle Roll superintendent may engage as many persons as are necessary to assist him in the visiting, and the care of the little ones before, and upon their entrance to Sunday school.

#### II. *THE BEGINNERS DEPARTMENT.*

Ages, 4, and 5.

When the department is so small as not to consist of more than twenty children, why, all may be taught in one room by one teacher. As to their arrangement, that is, in the class, they should be seated in small chairs forming a circle, the teacher being one of the circle. Where there are more than twenty pupils grade the department into two classes: first grade and second grade; the former containing

all the children four years old with a teacher, and the latter, all the children five years old with a teacher; the same style of class formation is to be observed as above described.

(1) Equipment—

1. The Room. Have a separate room or a partitioned space.

2. The Furnishings. If possible, have a table or a desk with drawers for illustration material. There should be a secretary and a treasurer; a piano or organ is essential—black boards, maps and charts for teaching by object lessons should be secured; little chairs suited to the size of their bodies should be provided.

(2) Organization.

1. The Officers. The average Beginners Department should have as follows: a superintendent, the necessary teachers, a secretary-treasurer and a musician, if the department is large the superintendent will look after a sufficient force to help the class teachers in managing and teaching. When it is impossible to have two classes of beginners, have all the ages, three, four and five years old, in a single class. Never keep the Beginners in the same class with the primaries, not even in the same room if possible.

2. Teaching Material. Teaching material for Beginners should include with the Picture Lesson cards, Bible stories about Bible characters as are arranged in the graded lessons; memory verses and passages touching the subjects pre-

sented in the lesson story should be memorized.

Supplemental studies such as hand work in picture drawing, memory work, and singing, will serve to stimulate the child interest. Have plenty of illustration material. Observe that in teaching Beginners, keep within easy reach of the child's mental grasp, illustrate from familiar objects, and use the simplest form of speech. The non-reading capacity of the child calls for the best of the teacher's powers of adaptability and illustration.

TEACHING BEGINNERS IS THE BEST TEST OF A TEACHER'S MENTAL AND TEMPERAMENTAL FITNESS TO TEACH.

### III. *THE PRIMARY DEPARTMENT.*

Ages, 6, 7, and 8.

The ages, 6, 7, 8 years old are the age groups for the Primary Department. Boys and girls of the same age are admitted in the same class together.

#### (1) Equipment—

1. The Room. If a separate room is impossible, have a curtained-off space or corner.

Let the furnishings for the officers and teachers be a desk, piano or organ, blackboard, a song roll and charts with racks on which to hang them for display.

There should be racks in the room for hanging hats and coats upon. Small chairs suited

to their size should be arranged in the room. Have pictures on the wall, if nothing else, use the pictures from the old Lesson Picture Rolls, hang them in uniform order about the room. Hand work is a very good exercise for Primaries as well as for Beginners. For all departments, the room should be arranged for plenty of light and ventilation.

#### IV. *THE JUNIOR DEPARTMENT.*

Ages, 9, 10, 11, 12.

In forming the Junior Department, boys must be separated from girls to secure the best results. Let there be a class for each year, and a teacher for each class. A class should not consist of more than twelve in number. Sometimes it is necessary to have several classes of the same age.

Equipment—

(1) The Room. For the best work, a separate room, or a curtained space is essential. All the Junior classes should be grouped in the same section or room, having abundant light and ventilation and decorated walls. The following instruments should be provided: a piano or organ, a blackboard, a song roll, and a supply of maps and charts with a rack for displaying them.

There should be racks provided for the purpose of hanging hats and coats. Chairs with broad leaves at the right side, suited to the size



of their bodies are the best. There should be necessary literature for their lesson study and hand work.

(2) Organization. A superintendent, secretary-treasurer and eight teachers should constitute the list of officers for the Junior Department. Individual records should be kept for attendance, punctuality, Bibles, offerings and attendance upon preaching services.

(3) Teaching Material—

(1) Graded Lessons. Graded Lessons are recommended for Juniors. These lessons are divided into separate courses of fifty-two lessons for each of the four years, nine, ten, eleven and twelve. Bible characters in both the Old and the New Testaments constitute these lessons, chiefly. Correlated memory work in addition to hand work is an essential drill. The teachers of no two grades will be using the same lesson at the same time.

(2) The Teachers Meeting. Where the size of the school warrants it, there should be organized and maintained a teachers meeting among the junior teachers to insure uniform teaching. Each teacher will then know what the other teacher is teaching. Therefore the different lessons for the following Sunday must be planned.

In case of absence, the teacher should never fail to notify the superintendent and arrange for a competent substitute. The best expedient in this case is to combine classes of boys and

girls of the same age, having the teacher for that age who is present, teach both classes.

(3) Uniform Lessons. Uniform Lessons constitute the teaching material of the Junior Department as well as the graded lessons; In many schools there is no knowledge or use of the graded lessons at all; only the Uniform Lessons are used. When both the Uniform and Graded Lessons are used, those pupils who make a good record in the study of both are promoted to a higher class with honor, on Promotion Day—while those who only study the Uniform Lessons are promoted at the same time without honor.

## V. *THE INTERMEDIATE DEPARTMENT.*

Ages, 13, 14, 15, 16.

The Intermediate Department is organized on the following plan: Boys separated from girls, a class for each year with separate teachers for each class; men to teach boys and women to teach girls. The classes should not exceed twelve in number. It may be necessary to have several classes of an age. The opening and closing services should be with the main school.

### 1. Equipment—

(1) The Rooms. As to situation, the intermediate classes should be different from the Primary and Junior departments in having separate rooms for the classes instead of one room

for all classes. The total number of separate classes makes up the Intermediate Department. People of the intermediate age demand special treatment and handling for at least four fundamental reasons, to-wit:

(1) The physical development of the Intermediate. The ages, 13, 14, 15, and 16 years old, “(The Teen Age)” is the age of marked and visible physical changes. At no other age does the growth of body equal the growth of this age; when in one year, a pupil will get his growth from six to eight inches. The term, “adolescence,” means a growing up. The intermediate age is the age of early adolescence when boys and girls are growing into young manhood and womanhood. At this time they are shy, bashful and retiring. Therefore we must recognize this natural tendency, and protect them by putting each class in an inviting, cosy class room, but separate.

(2) The Social development of the Intermediate. The social development of the Intermediate is such that they wish to have their own time and place, even in their Christian activities, to lay plans and work for results; the spirit of the team work is very pronounced, and class organization and separate rooms help to solve the problem of management. There is no better remedy for the cure of “giggling” among giggling boys and girls than to have them in separate class rooms; disorder to a large extent, vanishes when they are thus cut

off from the sight of other people; there is a less provision for them to give expression to vanity, yet it is a better situation to insure attention, application and concentration.

(3) The mental conceptions of the Intermediate. The mental concepts of the Intermediate naturally suggest separate class rooms. The Intermediate always holds a mental picture of class associations, class plans, class secrets about work that has been planned, or coming contests. The study, the sun-shine, the self-control, the sympathy and self-examination, all of these powers are mental forces increasing in volume and strength in pupils of the Intermediate age. They for the most part, think they know something more than they have had the opportunity to experience, and that they are "Somebody" anyhow, therefore they can appreciate miniature isolations for study, for work and for plans.

(4) The spiritual inclination of the Intermediate. The Intermediate age is that of an acute religious crisis. The advantage of separate class rooms shows itself superior as it affords the best opportunity for teacher and pupil to talk over the plan of Salvation, pray together, and to have the pupil to arrive at a definite decision for Christ.

The Pastor may be called to the teacher's aid in this particular of winning the unsaved of the class to Christ. Some other Christian worker may be called to speak to the class about



salvation. In either case, this could not be done with as much success if the class were not in the privacy of its own inclosure.

(5) Class Organization.

(a) The class should have its own room in which to lay its plans; this assures better results.

(b) The problem of management is solved by the separate class room.

(c) The Furnishings. The furnishings of the rooms of the Intermediate Department should consist of a table for the teacher, good chairs for the pupils, and an ample supply of Bibles, a good blackboard, maps, charts, pictures and mottoes.

(d) Officially considered. The complete organization for an Intermediate Department is; a superintendent, secretary and eight teachers, four for the classes of boys, and four for the classes of girls. We repeat for emphasis: as far as possible, have men to teach boys and women to teach girls. These classes unite with the main school in opening and closing, therefore they do not need a musician.

(e) Teaching Material. Graded Lessons are used for this as well as in other departments. This means a separate course of fifty-two lessons for each of the four grades. Not much is known about this class of material as our publicity department is just beginning to emphasize the importance of it.



This graded lesson system is skillfully wrought out to meet the very peculiar needs of these pupils.

The Uniform Lessons with supplemental work in addition is to be highly endorsed. This supplemental work should be and is prepared in pamphlet form, one book a year; it comprises a systematic study of both the Old and the New Testaments, history, church life and distinct doctrines.

## VI. *The SENIOR AND ADULT DEPARTMENTS.*

Ages, 17-20; Adult 21 and up.

These two departments are treated together because they often overlap and are nearly alike.

1. Equipment. The equipment for these two departments is about the same as for the Intermediate Department. There should be large classes and also large rooms.

(1) Organization. These two departments have more emphasis put on the class than the department. Let there be a department superintendent and a department secretary. Let each class in these two departments have its distinct class organization, having for each class a president, secretary, treasurer and a teacher; necessary working committees are advised for these classes.

(2) Teaching Material. The Uniform Lesson system is the best for these departments for a connected historical study of the Bible ap-

peals to these pupils. This class is not broken up every year by annual promotions, and the teacher may lay six-year lesson-circle plans which would cover the connected historical study of the Bible from back to back.

Pupils in these departments should study special topics, as the graded lessons are eliminated from these departments. Special studies in soul-winning should be secured from some Missionary Baptist publishing house. "The Ethical Teachings of Jesus" is a fifty-two lesson series selected by the International Lesson Committee for advanced classes. The books are sold at 35c and 50c by the American Baptist Publishing Board, Philadelphia, Penn. The Senior and Adult departments close the departments inside the school.

### VIII. *HOME DEPARTMENT.*

The Home Department is for those who cannot and will not attend Sunday school. It is the department outside the school.

1. Equipment. Enrollment blanks, record envelopes and quarterlies about constitute the equipment of the Home Department.

2. Organization.

(1) The superintendent takes general supervision of the work; receiving the reports of visitors and making the same reports to the school.

(2) As many visitors may be used as the superintendent finds necessary. A better plan is

endorsed which promises better results: let the classes do the visiting as much as possible, they should make reports to the Home Department superintendent.

(3) Teaching Material. The Uniform series of lessons are used. Classes should supply the same literature used by the regular class, that is, such Home Department classes as maintain their own work.

#### Lesson IV.

### THE OFFICERS.

#### I. *The Pastor.*

##### 1. His leadership and attitude.

The chief officer of the Sunday school is the pastor, but it does not mean that he should be taxed with looking after the details of the Sunday school work. The leadership of the pastor should be so equipped as to give him an experimental acquaintance with all of the departments of the Sunday School. His attitude toward the Sunday school should not be hostile nor indifferent, if so, the Sunday school work will be fiercely hindered; if the pastor is ignorant, the Sunday school will remain behind time and non-progressive in its methods. Every wide-awake pastor will secure a Normal Diploma in the Normal Course of Modern Sunday School Methods and Bible Training. Howe Institute, corner Wellington and St. Paul streets, Memphis, Tenn., gives this course by corres-

pondence to any applicant who may not be able to attend or matriculate in the Theological Department during the Summer term or the regular term.

2. His Work. During the week, the pastor has an opportunity for doing large service for the increase of the attendance of the Sunday school and maintaining its constituency by touching the young people in his pastoral visits. In his systematic visiting having this object in view, he is able to keep other officers of the Sunday school posted as to the sick members of the school.

(a) In neglected homes, the pastor may be instrumental in inducing new pupils to attend Sunday school, which work would yield rich fruit in building up and holding the church and Sunday school membership.

(b) The pastor should not obligate himself to be the regular teacher of a class. This would hamper and interfere with his sterner duties of looking after and welcoming visitors, studying conditions, making closing reviews; too, it would take too much of the pastor's pulpit energy to regularly teach a class on Sunday.

(c) The pastor should conduct the Teachers Normal Training class until others are prepared to do this work. The Teachers Training class should be operated from year to year to develop teachers and provide new teachers that the vacancies be filled with competent instructors.



(d) The pastor may use the prayer meeting to teach the great facts of the Bible as are presented in the Sunday school lessons. The Sunday school lessons furnish rich and rare subjects for prayer meeting topics, and this method is helpful to the Sunday school teachers in giving them an added interest in the prayer meeting from the Sunday school view point.

(e) The pastor may preach special sermons on the Sunday school lessons in advance to stimulate interest in the approaching lessons.

(f) The pastor should be the chief promoter of the Teacher Training Course as the "School of Methods" in his church with the aim of developing and maintaining an efficient faculty to guarantee a Sunday school well up to the standard of excellence.

(g) The pastor may conduct the Sunday school when there is lack of a person capable to do so; but should not conduct the Sunday school where there is a person with executive ability, and is as well as he, capable to take up the work and give it his best possible service.

(h) The pastor as chief superintendent of the Sunday school should not intrude by interrupting classes and teachers at work. If the classes are to be visited at all, there should be a time for it. The installation of Sunday school officers should be performed by the pastor if he is present, that is, not abroad, or otherwise prevented. As a Mission Force, the Sunday

school is the pastor's ripest field; it is his standing opportunity to develop church life in all of its phases, and do effective "Evangelism."

## II. *THE SUPERINTENDENT.*

1. The superintendent should be elected by the church and make reports to the church.

2. As to the qualification of the superintendent, (which should be very carefully considered) he should first, be temperamentally fitted, secondly, he should be mentally fitted, and thirdly, last but above all, spiritually fitted.

3. The superintendent's work should be done for the most part, through the week. This work is duly considered.

(1) A definite plan of work.

(2) Organization of material and persons.

The organization of material and persons is to diligently and successfully work the plans. Schools do not run themselves, do not push nor pull themselves—they must be run, pushed and pulled. To excell is first to do hard work. Inspiration is more often manifested in perspiration. All the special days of the year should be planned for long enough before hand to insure thorough preparation. Waiting till June to plan for Children's Day means slip-shod Children's Day work. Have special days and special occasions mapped out and the program practiced in time to work out every detail of the plan thoroughly.

The entire lesson plan for all the month should be planned by the superintendent. His desk review notes should be made out in advance of each lesson for as much as one to two months. He should get the Uniform lessons for the entire quarter as he would a memory verse, and never fail to provide himself with a copy of some good Commentary on the lessons for the present year.

Usually the superintendent is a business man with a few spare moments for daily visiting, but the superintendent who keeps in tune with the pastor, (his pastor) may know about the general conditions and needs of his pupils by the agency of the pastor's visits. He should use what spare moments he has in visiting.

The Sunday work of the Superintendent should take five definite periods:

(1) The period of opening. Be at school on time to open on time. To greet those who come, and to encourage those who come on time. Fifteen minutes before the hour of opening should find the superintendent on hand; by this he will have time to see after the ventilation, greet and welcome early comers and visitors, etc.

(2) The period of opening worship. The superintendent is the most important person for this period. He should be there full of cheer, neat and clean, smiling and speaking gently. He should be free from levity, but not gloomy and looking solemn as a matter of strained feelings and sanctimoniousness. Make the opening

worshipful, let there be ginger in the service. Make all feel pleasant, and feel and know that they are in a pleasant place.

(3) The third period is that of class work. The presence of the superintendent is especially needed at this time to direct the course of things—by seeing to it that the teachers and classes are not unnecessarily interrupted; to see that the teachers are making their reports correctly and carrying them to the secretary; and not permit the secretary to go to the teachers for the reports. This is the period to welcome visitors, but not to allow untimely interruption of the classes by any one, not even the pastor; who sometimes out of his kindly pastor heart has more zeal for the work than forethought appropriateness, and brings in his visitors and even his remonstrances at the wrong stage.

(4) The period of closing the worship of the school is important, and necessary to the presence of the superintendent, for he has many of the announcements in hand for the future plans of the Sunday school, and other announcements. He is to look after closing on time by cutting out all irrelevant matter and superfluous speeches and remarks. The school should be closed in the spirit of worship and divine reverence.

(5) The period of time after session is short, and is employed in seeing that all periodicals are properly placed, and to speak to every body who may be in reach. To be the last to leave



the room is the best attitude for the superintendent. This increases his social powers, and makes him a better instrument by which friends are made for the church and the Sunday school.

### III. *SUBORDINATE OFFICERS.*

1. The assistant superintendent is not the figure-head that many schools insist on making him the one task of "presiding at the absence of the superintendent." The assistant superintendent is the associate as well as the active worker of the school as it goes on from week to week. In large schools the department superintendents render it useless to have an associate or assistant superintendent, but schools not organized on that larger departmental basis must have them.

We mention here some essential duties of the assistant superintendent:

1. To seat visitors and strangers.
2. To receive and grade new pupils.
3. To direct messenger boys.
4. To provide teachers for classes where absence occurs.
5. Look out for new pupils and bring back absentees.

These are not all the duties, other duties will present themselves to the wide-awake Sunday school for the wide field of usefulness of the assistant superintendent.

2. Departmental superintendents are persons

selected to supervise the various departments of a graded Sunday school.

(a) The teacher may be a departmental superintendent in a small school where there is not more than one or two classes to the department. If a junior class had in it only six boys and four girls, there should be two classes, one for the boys and one for the girls. It would not be necessary to have one of these teachers superintend the other. So you readily see that departmental superintendents come with the numerical growth of the school, and where the growth of the school warrants it, (we here mention for example, The Friendship Baptist Church of which the Rev. Mr. Carter is pastor, at Atlanta, Georgia as one of the leading modern method Sunday schools of the United States). Departmental superintendents should be provided from the Cradle Roll through to the Home Department.

Large Sunday schools have superintendents of division. Divisions of a Sunday school are made on the following plan:

(1) The Elementary Division.

(a) Cradle Roll, Beginners, Primary and Junior Departments.

(2) The Secondary Division.

(a) Intermediate and Senior Departments.

(3) The Adult Division.

(a) Adult classes and the Home Department.

3. The secretary. The secretary is the keeper of records according to the best system. A

complete roll of all the members of the Sunday school for a year should be kept. In making reports to the general denominational bodies, the names of all persons who have been members of the school for a year should be given, and not simply those who happen to be on the roll when the annual report is made up.

Have as many secretaries as are needed for the successful carrying on of the work. In large Sunday schools, departmental secretaries are provided.

(4) Treasurer. This office should not be combined with that of secretary. The treasurer of the Sunday school should give special study to plans of systematic giving, and he should make the monthly, quarterly and annual reports of the financial condition of the school.

5. Librarian. The librarian is a very important officer, as the books and periodicals of the school must be cared for and distributed. The librarian should be on the look-out for new books aided by a book committee. The librarian should carefully look after the lending and collecting of books thus disposed of to the members of the school.

6. The Director of Music. This officer is to direct song service, select songs appropriate to the lesson in hand; he should train the singers, and from time to time have song programs made out for the approaching Sunday service.

7. The Pianist or Organist. This officer should be fully competent, for much depends

upon the musician to make the service inspiring and inviting by giving swing, ring and go and full volume to the music. This does not mean "rag-time" music, nor the putting on of theatrical airs as if the musician was playing for a matinee. Let the music be vigorous, yet free from the taint of mere performance, but adorned with the gentleness, sweetness and fervor that is becoming to Christian worship.

### *SPECIAL NOTE.*

THERE IS NO DEFINITE NUMBER AS TO OFFICERS, SOME SCHOOLS NEED MORE OR LESS; BE SURE TO HAVE NO MORE OFFICERS THAN THE SCHOOL NEEDS.

### DID YOU KNOW?

Did you know that probably one-half of all the Sunday school members are never won for Christ?

Did you know that 70 per cent of all conversions occur under 20 years of age, and 96 per cent under 25 years of age, and that the critical age is between 12 and 16?

Did you know that 68 per cent of all criminals committed their first crime before they were 20 years of age?

Did you know that there are more than 20,000,000 boys and girls of the teen age in North America.

Did you know that a half million boys and



girls of the teen age drift out of the Sunday school every year?

Did you know that very many Sunday school teachers of children have never realized that they had a definite responsibility in the work of leading the children to confess Christ?

Did you know that a boy or girl won for Christ in the teen age or younger is usually worth to the Kingdom of God many times as much as one converted in mature life?

Did you know that the Sunday school is really suffering for a consecrated and adequate corps of competent, trained teachers who have a passion for soul-winning?

Did you know that it takes four Sunday school officers and teachers a whole year to bring one soul to Christ and into the Church?

Did you know that the Sunday school is the Church's whitest and most inviting field, and that more than 80 per cent of the additions to the churches by conversion come through the Sunday school?

Did you know that the church and Sunday school have greatly neglected their most important mission of soul-winning, so that thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ?

Did you know that it is an exceedingly rare thing for an adult who has not had religious instructions in his youth to give his heart to Christ?

Did you know that more and more the home is neglecting the religious instructions of its youth, thus laying heavier and heavier responsibility upon the Sunday school?

Did you know that there are more children and young people in North America not receiving religious instruction of any kind, Protestant, Catholic, or Jewish, than are enrolled in all the Sunday schools?

Did you know that the church owes its increase to the Sunday school, and that if it were not for the additions to the Church from the Sunday school, the Church membership would continually decrease?

Did you know that only one church member in four in North America is in the Sunday school at all?—Selected.

## THE ART OF VISITING THE SICK.

*Anne Guilbert Mahon.*

“You would be surprised,” said a woman who had been an invalid for many years, “to see how really few people know how to visit the sick. Their intentions are good, but so few seem to know how to make their visits bring the cheer and benefit which they should to a sick room.”

A brief, bright, cheery visit to a convalescent or one who is habitually “shut in” is a source of pleasure and real benefit such as is seldom understood and appreciated by one who

is always well and active. A tiresome, long-drawn-out call from an untactful or gloomy person is, on the other hand, often the cause of real detriment and discomfort to the patient.

Sick people are acutely sensitive. They are easily depressed. A fit of despondency may lead to a serious relapse, or it may occasion hours of weakness and suffering.

A young girl recovering from an attack of nervous prostration was one afternoon visited by a kindly-intentioned but untactful friend. The visitor had come from a funeral of a little child whom both knew, and she was full of it. She was garbed in deepest black—which she had worn to the services—depressing one even by a sight of her. Every sad detail of the funeral was told for the entertainment (?) of her listener. So interested was the visitor in her subject that she never noticed the effect of her conversation on the sufferer. The latter managed to control her feelings until the guest departed, then she broke into passionate sobbins, which could not be restrained. The physician was summoned, restoratives given, but for several days the girl was nervously unstrung and could do nothing but cry. Her recovery was hindered several weeks, and the result was a command from her physician forbidding all visitors until the girl should be stronger. All this unnecessary but harmful result was caused by a thoughtless, though kindly-meaning visitor.

A talented young singer very kindly offered to sing for the patients in one of the hospitals near her. She had a sweet, sympathetic voice and her selections were in accord with it. They were sweet, but they were sentimental and sad. Nervously weak and easily affected some of the patients actually sobbed during the recital, and after the singer had gone, there was a noticeable depression in the condition in most of them. Such a chance as the young musician had, but she did not realize it. She did not think of the effect her singing would have on her audience of weak, suffering ones who needed especially cheer and brightness.

"I dread Aunt Lucy's visits," said a sick girl, speaking of an elderly relative. "She is good and kind and means well, but she has the most dreadful way of tiptoeing into the room, whispering as if she were at a funeral. She looks at me all the time with eyes as big as saucers and I know she is saying to herself, 'Poor Edith. I'm afraid she will never get well!'" I can feel it just by the way she looks at me. She evidently has an idea that she must not talk, for she makes me do it all, and I am completely worn out when she leaves. All she does is to sit and gaze pityingly at me and shake her head and answer in whispers. It's a real strain to entertain her, and I am always in the depths when she leaves."

Many women are bringing into the lives of sorrowing, suffering, lonely ones brightness,



cheer, comfort and strength, which means untold happiness and benefit to them. It is not a difficult art to learn—this art of visiting the sick. Any woman may learn if she gives to the matter thought and understanding and effort.

The woman who would be successful in this must possess, first of all, sympathy and a real desire to help. She must realize that true sympathy means encouragement, strength, cheer, as well as “feeling with” a person. The sympathy which does not strengthen and uplift is of very little value.

Possessed of this sympathy and real desire to be of service, which is the foundation of successful ministering, there are a number of details to be considered by the woman who would make her visits a source of pleasure and benefit to the sick.

Appearance counts much in a sick room. Invalids are often unreasonable as children, and they are extremely sensitive to appearance and manner. Black or somber garments affect them unpleasantly, while a pretty becoming costume has sometimes a surprising effect in cheering and pleasing the patient.

“It does me good just to look at Mrs. Warner,” said a wheel-chair invalid. “She always wears such pretty, becoming dresses and hats, and whenever she has anything particularly new and pretty she wears it to show me. She knows I can’t get out to see anything, and she

isn't one of those who wear old, plain clothes when they visit the sick."

Even more than appearance, however, does the visitor's manner affect an invalid. The caller should strive always to be quietly cheerful, not noisy in her effort to be bright, but gentle, hopeful, cheery. Her voice should be distinct, so that her listener need make no effort to hear all that is said. An agreeable voice has a wonderful effect on sick and well folks alike. As far as possible the visitor should do the most of the talking, so as not to tire the invalid. Many ill persons soon exhaust all the little strength they have trying to talk. The tactful visitor will know how to avoid this. Ceaseless chatter on the part of the caller is almost equally tiring to the sick one. The woman with understanding will soon discern how to strike the proper balance in conversation so as to brighten and entertain but not weary her hostess. Quiet, pleasant recounting of cheerful bits of news of the outside world, which will specially interest the invalid and make her feel she is not shut out from everything, will be welcome and beneficial, while any humorous anecdotes which will brighten and cheer the sick one will be as good as medicine.

One woman who visits much among the shut-ins always makes it a point to do four things: leave with the patient some interesting bit of news to ponder, some good, funny story to laugh over; some pleasant description of a

painting or a bit of beautiful country, which the invalid can enjoy mentally and some little thought of peculiar strength and cheer.

“Sick people think over what you have told them for hours and days sometimes, you know, and I always like to feel that I leave with them these four things to meditate on in their moments of pain and weariness,” she explained.

“Sick people are like children when it comes to bringing them something,” said another woman whose life has been spent much among the sick. “A flower or a book, some fruit, a glass of jelly, a dainty desert—there are lots of trifles one can take—never fail to please and do real good. It is more the fact that they have been remembered, and that the remembrance is a little surprise, that pleases them. What the little gift really is, becomes a secondary consideration. Almost any trifling token or delicacy will please a sick person if it is attractively wrapped and presented or daintily served.”

The woman, therefore, who would make a success of this art of visiting the sick, who would make herself welcome and of real benefit to those suffering from pain, weakness or the monotony of a sick room, will strive for these things. A ready tact and understanding, a sympathy which comforts, strengthens and uplifts; a neat pleasing appearance; a gentle, cheery, hopeful manner. She will bring with her some little token of love and thought for the sufferer, she will be careful that she does

not tire the sick one or stay too long, and she will leave behind her pleasant memories which will divert, cheer and strengthen the invalid for many a weary hour. The visitor who does this becomes a real tonic—physical, mental and spiritual—to the sick one, and her presence is welcome as the sunshine in the chamber of darkness and suffering.—Home Department Magazine.

### Lesson V.

## METHODIC SUNDAY SCHOOL BUILDING.

*I. Magnifying the Work of Other Methods of Sunday School Building are considered in this Lesson.*

First—Magnify the Work. It is a sad mistake for the Superintendent and teachers to be always addressing the classes as “you boys and girls,” and “children.” Say “Young men and women,” and “pupils,” or such terms that appeal to the appropriate and adjustable, and agreeable side.

Do not convey the idea by your expressions or otherwise, that the Sunday school is just a place for children. The Sunday school is the “King’s Business.” When boys and girls reaching the age of manhood and womanhood, are impressed that the Sunday school is only a place for children, they will cease to attend Sunday school. At all cost do not fall in love with the pet phrases and epithets to the Sun-



day school pupils. The Sunday school is the teaching service of the church, it is worship, and should be emphasized as such.

## II.

### AN EFFECTIVE SUNDAY SCHOOL.

A school cannot be built up with a fussy and irritable Superintendent; such is an open door in the back of the school that runs the pupils out as fast as they come through the front door. Cut out ignorant leadership that is so ignorant as to be negligable, indifferent and criminally neglectful and slothful. Let the school be brought up to the standard by adopting the Standard Methods and selecting up-to-standard officers.

1. An effective school is a school which extends a cordial welcome to all, this gives a stranger a desire to return, and encourages the regular members because of the stimulation that a warm welcome affords.

2. An effective Sunday school will see to it that the labors of the Sunday school are distributed by assigning definite duties to all persons. This makes the Sunday school a hive of busy bees with cooperative interest and mutual feelings, things run smoothly and all realize that their presence and service is noted and appreciated.

3. MUSIC is a very important factor in Sunday school building. Good music, and good singing bring the high pitch of inspiration, atten-

tion and interest that is needed in Sunday school effectiveness. There should be plenty of music—but worshipful. Do not have rag-time music. Let the music be appropriate, and have a fitness into the subject of the lesson taught.

4. The school should have equipment according to the Modern Methods of departmental requirements. There should be plenty of maps, charts, a blackboard in each department. Mot-toes, suitable seats or chairs, organ, and flowers in the windows, at least one on the teacher's desk every Sunday.

5. Special days should be planned for in time to make them all they should be. The programs should be well drawn and ample time for every feature of the program to be developed so as to reflect credit upon the occasion. The reputation for giving a good exercise is on trial at each public entertainment the school gives. You may be excused for a poor exercise once or twice, but the public will pass it up that your advertised entertainments "are not worth the while," if poor efforts are too often repeated.

## APPENDIX I.

*INTRODUCTION.*

On Tuesday morning there assembled, as was the custom, the Ministers of the Ministers' Alliance of Memphis, Tenn. In the presence of this interesting and intellectual group of men, after prayer, Pastor James A. Mitchell ascended the platform, and requested the members to turn to Matthew, sixth chapter and read in unison the verse, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Afterwards, all being seated, Pastor Mitchell proceeded with his address.

## I.

## WHERE IS THE KINGDOM OF GOD?

## Looking For The Kingdom.

We think that too many people look for the Kingdom of God in the wrong way, and expect to find it in the wrong place. Every one desires to possess it. If we wish to possess a country, we should first know its geography, giving its location, description and the nature and the kind of its products; and a deal about the industries of its citizens.

In the Franco-Prussian War, every Prussian officer that was killed, a map of France could be found in his pocket. The best geography of the Kingdom of God is the Bible. I mean the Christian Bible. For if a Mohammedan should get hold of this tract he would most likely think that I mean the "Koran." Remember there are other bibles that men hold to be as sacred and as true as we hold the Christian Bible to be. But there is just one true guide-book to the Kingdom of God, and it is the "Bible."

(a) Does the Bible teach that the "Kingdom of God" is in heaven? It does not. Heaven is the name of the capitol of the Kingdom of God. Now, let us consider ourselves to be children in school studying the geography of the Kingdom of God, trying to find it on the map. Let us consider that it is proper and fitting to use our Bibles as symbols, and call them our spiritual geography's.

Now, turn to the map in chapter 21 and 22 of



Revelation, to see the beauty, glory, size, material, walls, fruits, the power house and the water works of the capitol of the Kingdom of God. Some times it is called "Zion," and again "Jerusalem," "New Jerusalem." But we see that the Kingdom of God is not heaven, the capitol. Washington is not the dominion of the United States, it is the capitol. So we do not go to heaven to find the Kingdom of God as we would not go to Washington to see America's vast domain. *Heaven is the Capitol of the Kingdom of God.*

(b) That man there says that the Kingdom of God is in the Bible. Is that correct? Do you believe that you can see the country of Canada or France or England or Germany in the school geography? You may see the map of these countries in the geography, you may learn by the geography the direction in which to travel to find these countries. So the Kingdom of God is not in the Bible, but the Bible is the only true "Guide-Book" to it.

Mark me that, *the Kingdom of God is not in the Bible, but the Bible is a "guide-book" to it.* Let us turn our geographical chart over till we come to where we see the compass-pointer and the guide-post, it is Psalm, 119th, the longest chapter in the Bible; the entire chapter is simply the doctrine of the *guide-post*. Note in particular for the central thought, Psalms 119: 105: "Thy word is a lamp into my feet; and a light unto my path." Remember that nobody

rides into the Kingdom of God, only humble footmen may enter, the noblest of earth walked. Abel and Enoch walked, Kings and Patriarchs, Potentates and Peasants—*all walked*. But the redeemed shall walk there.” Isa. 35: 9.

(c) “Well,” this man says—“I am certain that the Kingdom of God is in the Church”

Let us see for a moment if the Kingdom of God is in the Church. We mean by the term “church” the soldiers of the cross. We mean Christian Soldiers on parade to the Kingdom of God. The church is the parade, the weekly *parade* of those who belong to the Kingdom of God. The church is the property of the Kingdom of God, it is the Kingdoms’ Army, standing against its enemies. The Kingdom of God is not in the church, but the church is in the Kingdom.

Now you may be more *unwilling* to see this than you are *unable* to see it. It is hard to get free from traditional teachings to believe, even the Bible. Go over in your geography to Mark 4: 30-32. Mark was telling the story of the life of Christ to the Gentiles, the Roman people in particular. And he was careful about using Roman terms. In speaking about the “Kingdom” he differs from Matthew in the term used. The Romans did not use the term “heaven” but little, with them it was the “gods;” their oaths were for the most part “by the gods”. So in relating the life of Christ to the Romans, Mark always used the term “Kingdom

of God". The Jews talked all the time about heaven, and as Matthew wrote the life of Christ for Jewish readers, he differs from Mark by using the term "Kingdom of Heaven." Also Luke wrote for the Gentiles, and for the same reason as Mark, he used the term "Kingdom of God" most. Matthew for the first and only time in Matt. 6: 33, quotes Christ as using "The Kingdom of God." At any rate we see that the Kingdom of God is in the net, not in the fish, in the mustard tree, not in the beasts and fowls it shelters. So the church is gathered in the Kingdom as the fish in the net, the fowls and beast are assembled under the mustard tree as the Christians are assembled in the Kingdom.

If the Kingdom of God is not in heaven, nor in the Bible nor in the church, then, where is it?

(d) Let us turn to our guide book and we shall see on the map exactly where the Kingdom of God is. Turn to Luke, 17: 20-21.

No, this Kingdom of God is not up there in heaven, nor here in the Bible, nor in any essential church organization, but "The Kingdom of God is within you." The Kingdom of God is inside of people.

Do not expect to find it in heaven, heaven must send it to you. "Thy Kingdom come, on earth as it is in heaven". You must be a loyal citizen of the Kingdom before you can have a record up at the capitol.

Do not look for the Kingdom of God in the Bible. Look in the Bible for the way to enter into it, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." John 3: 5.

Do not expect to locate the Kingdom of God in the church, the church is the parade of those who belong to it. Don't you see them drilling in song service, prayer service, preaching exercises, see them keeping step, now marching and now have their far flung battle lines machinery against the foe. I feel the earth trembling beneath their tread, and hear all the eternal hills echoing with their shout.

## II.

### WHAT IS THE KINGDOM OF GOD?

#### *Studying The Kingdom.*

The Kingdom of God is not by observation; we have already learned. But look at the Guide-Book in Romans, 14: 17.

"For the Kingdom of God is righteousness and peace and joy in the Holy Ghost."

Righteousness is doing right, doing the "straight thing." Any boy or man, girl or woman who does what is right has the Kingdom of God within.

Any person who does not habitually quarrel, but keeps the peace with other persons, lives in peace, has the Kingdom of God within him. On this basis every one who does that which is right, stops quarreling and lives in peace will



have joy because they do these things.

You know that you belong to the Kingdom of God if your ship is loaded with the Kingdom products. Let us again consider the question—"What is the Kingdom of God?" Every kingdom has its exports and products.

A distinguished Scotchman said, "when I go down to the river and find ships coming in with cotton; I know they come from America; I find ships with tea, I know they come from China; ships with wool, I know they come from Australia; ships with sugar, I know they come from Java."

What comes from the Kingdom of God. Look at the Guide-Book again—Romans 14: 17. I will read it—"The Kingdom of God is righteousness, and peace and joy in the Holy Ghost." Men and women in whom the Kingdom of God is, come in with the fruits of the Kingdom; righteousness, and peace, and joy in the Holy Ghost. "By their fruits ye shall know them." They are full of honor and truth and peace, and because of this they have joy.

If you want to get the Kingdom of God in your workshop, or into your home, or into your church, let the quarreling be stopped. Live in harmony and brotherliness with every one. For Henry Drummond said:— that "The Kingdom of God is a Kingdom of brothers."

I hope you see now what the Kingdom is, and where it is. It gives us added joy to know where it is, and what it is.

## III.

## ASSOCIATION AND ASSIMILATION.

*The King of the Kingdom.*

First. The King of the Kingdom is the Christ. He came among his subjects once upon a time. This time is known as the period of His humiliation. He left the capitol and came out in the country, and lived the country life, ate and drank and worked; ate common food, worked as a carpenter. We lived wretched lives in the (world) country. Peace was a lost art, doing the "straight thing," that is, righteousness, was annulled, therefore there was no joy in the country. So the King came to bring the Kingdom into us by giving us His spirit of righteousness, and peace and joy, He came to give us a new law by putting a new meaning to the old law.

Turn now to Matthew 5th, 6th and 7th chapters—here you see the King ascend his natural throne on the horns of the Hatton and talk to citizens and subjects and tell them about the laws of the Kingdom, and show what the character of the citizens is like. And though He is the King He descended and mingled in the active stream of life to help all men. He did not talk about His royalty, but He did His work in such a royal manner, showed so much compassion toward the suffering, exercised such superior patience in teaching the ignorant, took so much insult from the bigoted, erudite hypocrites, dis-

played so much tenderness towards the children, took so much care to elevate the station of womanhood, that men saw they had a royal personality among them. His character was so perfect and His works were so wonderful and His miracles were so genuine, and in all of the praise of Him for this, His bearing was so unaffected and unselfish that men saw that He was a King.

No man need try to impress the world that he is a king by simply putting on purple and fine linen, if his body wears cotton and his soul wears character, men will see his royalty; "Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewith shall we be clothed? ("For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

As with the King, so it is with His subjects, they respect the King, walking with the King and looking at Him they respect Him. It is like Paul puts it: "We all with open face beholding as in a mirror the glory of the Lord, are changed into the same image."

APPENDIX II.  
SANTIFICATION AS RELATED TO THE  
GROWTH OF CHRISTIAN CHARACTER.

*Paul's Formula For Santification.  
Text from the Revised Version.*

Text: "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory even as from the Lord the Spirit."

INTRODUCTION.

Having been invited to preach before the Ministers' Alliance of Memphis, Tennessee upon one of the most precious doctrines of the Christian Church, and this Alliance being composed of men of deep concern in the tenets of Christianity and the practical affairs of life; I feel it my duty to take special care to treat the subject from the most structural view-point. The structural view-point is not inventive. God forbid: but it shall be treated according to the plain facts, experiences and circumstances of the Bible. The Bible is built on facts, experiences and circumstances. Christianity is founded on facts, perpetuated on experiences and stimulated by circumstances. All of these are inspired "From the Lord the Spirit."

We all know that our experiences grow out of facts and circumstances; it does not matter



what they have been. Facts are everything that is done. What we experience is simply that that we have known, and tested and practiced; and it is the conditions, the state of affairs that we call "circumstances which stimulate us to know, to test, to practice and to give spiritual exercise to the mind. Santification, Love, Faith, Peace, Light, Rest, and all other Christian graces are not experiences in themselves; they only furnish experiences as we apply them to daily living.

We see people all about us wearing themselves out trying to live the better life. They are very much in earnest, but they do not get results because their earnestness is in the wrong direction. We shall now ask what that wrong direction is. The wrong direction is in trying to live the better life through previous efforts.

## THE METHODS OF PREVIOUS EFFORTS.

The first method of previous effort is resolution. I do not mean to disparage any one in trying anyone of these methods I shall mention, in their proper place they are essential. But I assure you that will-power spent in mere spasms of earnestness will not bring salvation. The most valuable experience of anybody is to know that Christianity is governed by Law. If a ship stops in mid-ocean the crew cannot make it go by pushing against the mast. When one is trying to sanctify himself by effort he is trying to make his ship go by pushing against the mast. A drowning man cannot pull himself out of the water by the hairs of his head. Effort, struggle, agony, devotional exercise all fail to gain the prize. Christ ridiculed this method when He asked—"Which of you by taking thought can add a cubit to his stature?"

But there is another experimenter that works on another principle. He does not work on random effort but concentrates on one sin at a time with the hope of eradicating all of them in the end. This effort is vague for the reason that life is so short that it will end before the final sin can be reached. Again, this effort is fruitless because sin is "legion," and to deal with each individual sin means to let all the rest of the nature remain untouched. The root and spring of the disease is to be extirpated; and dealing with one sin at a time will allow an out-

burst and an explosion in some other part of the nature. We have seen so much of this partial conversion working on the pruning-knife method; we have seen so much of the patching of religious coats; such people do not look well, do not feel well, cannot do well. The perfect character cannot be produced on the process of the "crazy quilt;" Jesus admits the folly of such a course for improving character when He said — "Neither do men put new patches on old clothes."

But there is another still who condemns the method of doing away with one sin at a time. This man says I build character by copying the virtues of good men; by imitating Christ. This seems to be a very lofty ideal. I read a book entitled "The Imitation of Christ;" It is endorsed by many literary critics as a good book, but I do not like the subject of it. What are imitations of any kind. All imitations are mechanical. You are able to distinguish between painted fire and real fire. Even bees know the difference between artificial flowers and real flowers; there is a marked difference between a photograph and an engraving. I consider the copying method of sanctification as gross and material and as unfruitful as the method of working on one sin at a time, copying one virtue at a time is as laborious and inadequate as moving one sin at a time. Character is a unity developing all of the virtues together. Imitation is a good method only that it fails in its details

of execution, good only in the place where it is intended to be and should be applied.

There are other methods of previous effort, but I have seen and have personal experience with the three I have mentioned. I know about them because I have taken these leaps in the dark, and did not get to the light until I began to ponder the facts of the Bible and to see that its great characters were built according to Law. But I shall speak of one more. This one was a method of Benjamin Franklin's. It is said that Benjamin Franklin kept a diary, ruled off so as to have a place for each day of the week, and opposite spaces contained a list of virtues, against these he put marks. Each night he would bring his soul before the Judgment bar of his private note-book and see how well he had lived up to the moral standard. But Benjamin Franklin confessed that his method failed. Failed, he said for the matter-of-fact-reason that I forgot my note book. These methods do the greater harm in distracting the attention from the better working methods; it is not advised that they should be absolutely abandoned for they only bring fair results at the expense of a perfect method. Let us go on to ask what that perfect method is.



*PART I.*

## PAUL'S FORMULA FOR SANTIFICATION

Every thing is governed by law. For every effect there is a cause. Man is made to grow in body and soul. Growth is the law of life. Religion is governed by law. Character is governed by law. There is a definite method by which everything grows. Character is no exception to this rule and, must corn grow by method and character by chance? Religion is not by fits and starts, it does not consist in spasms of earnestness. Let us further see.

The text is the revised version, for the King James' version very much obscures the meaning. You may see that this text forms a fine ground for the doctrine of Santification based on Christian growth. It simply tells us that the forces of religion will do their work. And the law of these forces is expressed in simple words that we may see that this mighty change (santification) is by a process as definite as the process that produces a volt of electricity. We believe that a mechanical experiment will infalliably succeed; why not believe that the one vital experiment of humanity is not left to chance. If the simple rule of the text is followed out, there is no way to fail in the production of a perfect character.

Note at the outset how completely the text contradicts all previous effort. Let us again go over the formula: a formula as definite and

as striking as any given in any scientific textbook: "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." What a beautiful string of pearls this is.

## *PART II.*

### FACTS.

Now sanctification is based on facts. Sanctification comes from the process of growth. It is a fruit. Fruits grow in the soil as well as in the soul, and whether they grow in the soil or in the soul, they must grow according to Law. The text is in the simple passive. "We are transformed." "We are changed." We cannot change ourselves. No man can change himself. We may do that that we can do—unveil our faces. "We all with unveiled face—" "that is, we must remove every impediment to knowledge as the word 'unveiled' (*anakekalumenoi*) in the Greek rendering of the text means. You will carefully note that all of these moral and spiritual transformations throughout the Old and New Testaments are strictly described in the passive. But do not give up the idea that all human effort and intelligible law is denied by this passivity. We know that growth is not voluntary. All the verbs in physiology describing the processes of growth are in the passive. The raising of the mercury in the thermometer is done by the at-

mospheric influences on the outside of it. The same is true of the soul; that which produces the change in it is on the outside, but it goes without saying that the soul must make itself susceptible to that change, the soul must be a party to it. It is equally certain, however, that no happy chance, nor happier temperament, no zeal, as if by these things the soul could merit salvation. can this change be wrought.

This should not be a startling revelation. Many are striving, yet starving for the higher life. This is another question of "let down your bucket where you are." There must be no striving after. The seed for the life of the thing you are after is already there. "Whosoever is born of God \*\*\* His seed remaineth in him." But this seed must be wrought upon from without. This is the inevitable law of germination. The way to grow a loving and lovable character is to just let the sunshine in. Don't you try to shine, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Thus the seed will come up and the plant will grow like a cedar in Lebanon. Thus the branch will ascend, and the buds burst, and the fruits ripen and redden under the co-operating influences of the outside air of Grace "from the Lord the Spirit."

But we must go on with the facts of sanctification. It is according to the facts of the first



Law of Motion: "*Every body continues in its state of rest, or of uniform motion in a straight line, except in so far as it may be compelled by impressed forces to change that state.*" Christ-intangible or transcendental about it. Do not character would remain the same if the forces of Christianity were not brought to act upon it. Every man's character would continue in the direction in which it is going if it were not by the impressed forces, compelled to change that state. Let us see to it that our state of character is changed by simply putting ourselves in the way of the pressures that make the change for us, relieving us of the burden of the agony in trying to make the change in ourselves. Let the Potter do the work. The clay cannot mold the clay. Christ will make our characters what He wills. On what principle, and by what process? The principle is simple. The process is practical. There is nothing ghostly, capricious, ntangible or transcendental about it. Do not pick at yourself. I most sincerely protest against picking at other people. Do not be a destestible religious prig. A character cannot be improved by picking flaws in other characters. Such a person has a fair success in convicting sheep, but makes poor progress in converting goats. Such a one needs that state of character changed. "We all," as Paul puts it, must put ourselves in the way of the "impressed forces" How?

"By reflecting as a mirror the glory of the



Lord we are changed." That is the central truth. That is the great outstanding fact. But what is the glory of the Lord? How can mortal man reflect the glory of the Lord? "Glory." We fear that most people take this term to be something that is transcendental. The glory of the Lord is not something beyond the bounds of human achievement. It is not some tangible but unattainable radiance. "Glory" is not a dazzle, or a halo; such as the old painters used to put around the heads of their *Ecce Homo*, Jesus had no more halo around His head than you or me. What the circle around Jesus' head we see is not "glory", but paint; it is the visible symbol of some unseen thing. That unseen thing is character. Let us make this word "glory" more at home by giving it its equivalent in good working English. The word we shall give is a word that we have been using for some time, with a deal of persistency—it is "Character." Character is the most beautiful, radiant and divine. Glory is character. Glory, or character bears the weight of the "impressed forces." The Lord's name is His character. The earth is "full of the glory of the Lord," because it is full of His character. We see in the Bible the term "The beauty of the Lord," that, too, is character.

"The Glory of the Only Begotten," is the character of the Lord, His character which is "Full of Grace and Truth." God has told His people His name. He simply gave them His

character—"I AM THAT I AM." "I AM" hath sent thee." The character of the Lord is Himself. And the Lord proclaimed the name of the Lord \*\*\* the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." "This is My Name Forever."

We see, then, that as the glory of the Lord is His character, it is simply moral and spiritual beauty. Moral Beauty and Spiritual Beauty are perfectly but infinitely real, infinitely exalted, infinitely near and infinitely communicable. We can put ourselves in touch with His character by simply looking at it, contemplating it. "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Just unveil your face, unveil your face by removing every impediment to knowledge, move race prejudice, move religious prejudice, move ambition, move pride, take down your conceit, crucify your selfishness and mingle among men, among men, even beneath your mental and social level. Get in the active stream of life where love is developed. If you will in this way carry out the formula of Paul's, a perfect life is sure to be realized.

*PART III.*

## EXPERIENCES.

In a laboratory there should be instruments with which to make experiments. Paul calls the instrument in the laboratory of moral and spiritual transformation "a mirror." "Reflecting as a Mirror the glory of the Lord, are transformed into the same Image." The Old Version says "glass." It happened to be a very bungling translation. In the original, the Greek word "mirror" (*katoptron*) is plain; in the text—of course, the noun is changed to the participle (*katoptrizomenoi*)—"reflecting as a mirror." Participles in Greek, expressing circumstances of action, often include the noun with them, as we see in this case. It is well worth while to note in our higher criticism, that there may be perfect glasses that will not reflect an image; but no perfect mirror fails to reflect an image. All mirrors reflect images.

All men are mirrors. I believe that this is a common experience, and that has come under the observation and experience of all—that all men are mirrors. Every man is a reflector from his character the things that have flitted across or over his soul. As I passed down Beale Avenue today, I met men and women, saw them going to and fro. We exchanged words, yes, but we did more, we exchanged souls. Everybody reflects from their character the things which are absorbed in their souls. You may become interested in a stranger you chance to meet in your city—you begin to talk

to him. His language tells you that he has been associated with some school or some intelligent person or persons. Not many more words from him will reveal what political party he supports; if he is religious, he will reflect that also. You will also find what books he reads. The same thing that you see in him, he, also sees in you. A number of men assembled in a room together are a congregation of mirrors and reflectors. We say they exchange words, they do more, they exchange souls. They look into one another's mirrors and each reflects each.

Character is formed of the things, events, the influences, teachings, books and pictures—everything in which we have been interested. These things have been woven in the soul and must ever afterwards be reflected from the character. We all are but mirrors focussing the world and the things of the world that have flitted across them. We are not long together before we can write a history of each others' lives. You may not like it, but we all live in glass houses. This divine arrangement of the human mirrors is wonderful, miraculous. All of our mind, memory and soul are paneled with looking glasses, and with this gracious endowment is the mortal soul given the capacity to reflect the character of the Lord.

But we must consider the force of assimilation. The soul mirror is different from the mechanical mirror in its power to absorb the things that flit across it. The influences are penciled into the very inmost fiber of the soul. We can-



not tell how it is done, it is above all human process of scientific knowledge. There is no phenomenon in nature, no process in chemistry and no chapter in necromancy that can define and give the method of how it is done. But we know by experience and observation that the many things that pass over the soul enter and fix themselves in a state of permanent preservation. All of the past is fixed there. If it is not there, how could we reflect it. Some try to deny it, but it is there. It comes out and is reflected at the unguarded moment. You do not have to think about it to reflect the thing that is there, Webster says—"It will out."

I have called your attention to some obvious physiological facts and experiences, and it is upon these that Paul bases his doctrine of sanctification. You see that the character is a thing built up by slow degrees, "From glory to glory." The "impressed forces" are with Christ. He is the one great Mirror to look upon.

### CIRCUMSTANCES.

Sanctification is an experience in the development of character. Sanctification is an effect, and therefore, must have a cause. Every object of growth must be put in a chain of sequences. A grain of corn must be put in the earth, but the ground must be congenial to its germination, and the rest of the co-operating influences, such as light, moisture, heat, air and cultivation must affect its growth and development. So it is with the sanctification of the

soul, for the higher life, it must be placed under the circumstances of influence and environment. It is the "impressed forces" that change the state of a grain of corn. It is the same thing that changes men, the impressed forces from "The Lord the Spirit."

But we see that men influence men. Events influence men. We have seen man and wife who have been walking life's path together for many years. The neighbors tell them that they look more like sister and brother, as they favor each other so much. They have been thinking alike, agreeing, cooperating, adjusting and planning together so long that they are no longer two souls but one composite soul. If one tells you "no" about a matter, it would be the same thing if you asked the other. And this is the way we grow to favor Christ. Unite in wed-lock with Him, believe Him, study Him, put your trust in Him; before His Mirror pray, prune and polish; His mind will begin to be your mind, you will be thinking His thoughts after Him. You will find yourself doing things, for others you will suffer. Kind deeds, and kind words you will sow. You do not understand just why you do some things. Nobody compelled you. And each day as you almost unknowingly take on the favor of Jesus, and do your duty to your neighbors, you will feel your heart growing lighter, and your temper growing sweeter, yes, you will be "Transformed into the same Image."

The "impressed forces" will work the

change from a bad character to a good character, from a good character to a better character still. I think it was Mrs. George Eliot who said that "Men and women, make men and women." We do know that those we habitually associate with and really admire, influence us. We reflect their character in that of our own. I heard Dr. Gordon of Chicago say that when he took a trip to Europe and remained eight months, his brother met him immediately on return.

"Why, Mike," said Dr. Gordon to his brother, "How is it that you walk so much like my friend, Prof. Nichols?"

"Well." Mike replied, "I have been influenced to stand for Christ by him. And every day since that time I have been walking with him in the afternoon to the Y. M. C. A."

This walking with his friend brought him to walk like his friend. How much more so is it true of them who walk with Jesus. We come in contact with noble persons it causes us to pull out the best stops in our nature. We would not say a vile word in their presence, for their bearing has a sanctifying influence. Then we should see the great force from the presence of Jesus Christ as we daily consult Him. We do not feel at any moment that He is not in our presence, and this puts restraint upon our actions.

It is well said, that men are the mosaics of each other. There was a favor of Jonathan about David. There was a favor of General



Armstrong about Booker T. Washington. Faithful and loyal pupils emulate their teachers until they become the duplicates of them. They look upon them with "unveiled face" until they are "transformed into the same image." To walk with Socrates with unveiled face would make one wise. To talk with Aristides with unveiled face would make one just. To walk with Mark Twain with unveiled face would make one jolly, and to walk with Christ with unveiled face would make one a Christian.

The lives of authors are focussed in their books; and they who study the Books absorb the life of the author of the book into their souls which ever afterward is reflected from their character. The companionship of books makes us companions of both the living and the dead. Some men are better acquainted with Shakespeare, Dante and Wagner than they are with their fathers. And when one studies the Bible with unveiled face, he learns Christ, he gets the mind of Christ, therefore, begins to act like Christ.

We all know how Jesus took a few men in the inner circle of His companionship and confidence. Three years they were trained by Him that they might be made competent mediums to disseminate His doctrine of the higher life. We see how they were swiftly changed by him. But at the first the adumbrations were slight. Reach after reach of their nature was touched and altered. These human shrubs, for they were "ignorant and unlearned men," began to open their



buds, for their frozen branches had found a summer in the congenial climate of the life of Jesus Christ. John's pent up feelings broke out in the expression: "And we know that He was manifested to take away our sins; and in Him there is no sin, whosoever abideth in Him, sinneth not; whosoever sinneth hath not seen Him, neither known Him \*\*\* "Whosoever is born of God doth not commit sin, (practice sin) for His seed remaineth in him; and he cannot (practice) sin, because he is born of God." It was impossible to John for any one to do a mean thing in the presence of Christ. His presence withered sin to the root, and when a man keeps his soul in the climate of Christ's life, the heat from "The Sun of Righteousness" withers the blades of sin therein.

"Abide in Me" is the simple curriculum which Christ gave in the catalog of His Christian Culture Course. He means by this that we must continue to practice His method of life, continue to study His rules, His formula, and recipe. And as we do this from day to day, also from day to day, put the theories into practice. Go into the world, His laboratory where we shall find all sorts, shades and conditions of men and women, compound them, bring as many as will, can or may into solution, be sure to take with you the Sword of the Spirit which is the Word of God," "For My word is Spirit, and My word is Life." This must be done, for the hard hearts of men are only soluble in the spirit—"The Water of Life." On this divine,

yet very practical and natural method we find in men the best elements which are available for fertilizing Christian plant life. Then practice. Practice love, peace, truth, justice, patience, kindness and joy. These are glorious reflections; these are "The Same Image" of Christ. And do not forget that "we all, with unveiled face reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory, even as from the Lord the Spirit."

The perfect life is not at all by imitation, but Christian Character is by reflection; and this term includes all that the other holds. Men should not come to Christ to imitate Him, but to absorb Him in their souls that they might with ease reflect Him from their characters. Imitation is mechanical, but reflection is organic. Imitation is occasional, but reflection is habitual. In the first term, man goes to Christ and imitates Him, in the other Christ comes to the man and imprints Himself upon him. The law governing photography shows this to be true and practical. The light in the focussing lense of the camera reflects the image of the object before the camera putting a faint adumbration of the image upon the sensitive plate called the negative. But the operator must put the negative in the sunlight in order that a strong outline of the image be penciled by its rays into the inmost fiber of the negative. When the photographer goes to see how his picture is getting along, he simply hinders its getting

along. Let Jesus shine on us, as it is the sunlight after all that takes the picture, it is also, Christ who transforms us from glory to glory into "The same Image, even as from the Lord the Spirit."

In conclusion, let us go into the observatory with an astronomer. As he enters the dark vault we see him light his candles; he plans to take the photograph of a star. He does not light the candles to see how to take the star, but to see how to adjust the telescope to take the star. In the truest sense the star takes itself; it is the astronomer also, there must be co-operation. We see him spending much time wiping lenses, reflectors, and turning many screws. The telescope is now fixed on one point in the heavens. This is the supreme work of the Christian; to "Set your affections on things above" then, "be still." "The Lord Spirit" will perform the good work He has begun in you. But there comes a time for re-adjustment. The star is one great fixed body in the heavens, in the shifting universe; but the earth moves, the world moves; each day, each hour requires a new adjustment for the soul. But the instrument must be ready. The astronomer puts out his candles. The star comes before the focus of the telescope and strikes the sensitive plate with such force that it rings the bell attached to it, and awakes the astronomer if he is asleep. But the star has left its image there.

Let us bring our soul to a focus in the right direction. We need also to re-light our candles,



that is, to resume our candle-light activities, such as prayer and all other aids to faith that brought us to Christ. But put out the candles awhile and trust it to Christ to do His work. Jesus will shine in every soul-instrument that is set on Him and leave His image there. Just hold the instrument—the soul in place. If the moving world shifts us from our focussing point on Jesus, let us again light the candles of faith, prayer, and watchfulness, and re-adjust our instrument, and as the astronomer has to do, take a speck off of our spiritual lens or wipe the moisture from it taking away the blurr which has dulled it.

As a telescope which is set follows a star by clock-work, so does a soul who is stayed on Jesus. The clock-work of the soul is the will. And while the soul in passivity reflects the image of the Lord, the will in intense activity holds the mirror in position. This is done to keep the shifting motion of the world from sweeping the soul beyond the line of vision of Jesus.

Upon this astounding doctrine of Sanctification is also based the doctrine of the Final Perseverance of the Saints. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. For My Father which gave them to Me, is greater than all; and no man is able to pluck them out of My Father's hand." For we are "Transformed into the same Image." "We shall be like Him, for we shall see Him as He is."



## APPENDIX III.

## EASTER SERMON

At Middle Baptist Church, Memphis, Tenn.  
In 1919.

## THE WAY OF SALVATION.

“Therefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”

The Lord has added another blessing to us in bringing us to see another Easter morning. Nineteen hundred and nineteen years ago Jesus came to the earth to seek and find to bring us to God. It was God who came after us, for God is a spirit, and His spirit was incarnated in our humanity. “The Word was made flesh, and dwelt among us.” Think about it—“Dwelt among us,” who were we that the Holy One of Israel should dwell among? We were aliens, strangers, ungodly sinners, desperately wicked, wretched, poor, miserable, blind, deaf and dumb. We should have been grateful to God for pitying our low estate. “But He is despised and rejected of men; a man of sorrows and acquainted with grief; we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He has borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted, He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of

our peace was upon Him; with His stripes we are healed. All we like sheep have gone astray; we have turned every one His own way; and the Lord hath laid on Him the iniquity of us all." This is the graphic picture of the situation as we find it expressed in prophecy. Isa. 53: 3-6.

From the conditions which were in every sense deploring, how could it be that Jesus would take "upon Himself the form of a servant" to attempt such an awful task of re-creation, reconstruction, and redemption? The answer is in the fact that He knows that "He is able to save them to the uttermost that come unto God by Him. Divine Wisdom takes no impossible task, and all things are possible that are consistent to the Divine Will. And so out of His great love—the great love that is so tenderly and beautifully expressed in John 3: 16; He was "not willing that any should perish, but that all should come to repentance."

### THE LIFE OF JESUS IS THE WAY OF SALVATION.

Jesus has manifested Himself to be our suitable, compassionate, and all-sufficient Savior. He gave us a perfect precept and a perfect example in His life of Obedience to the Holy Spirit, the Law, and to death. It is to be seen in this that Obedience is the organ of knowledge. The intellect is also an organ of knowledge. The intellectual organ of knowledge is

improvable, but the organ of knowledge of obedience is perfect. The intellect is the organ of knowledge inclined to self-will, but obedience is the organ of knowledge inclined to the will of God. The intellectual organ of knowledge sacrifices at first, obedience is the organ of knowledge that obeys first. So in the life of Christ and in the resurrection of Christ, we have the only true and living WAY OF SALVATION made plain by simple, faithful obedience, made possible by faith and accessible by faith. The life of Jesus is summed up in one term, "Obedience."

### OBEDIENCE TO THE LAW.

When Jesus took upon Himself the form of a servant and became in the likeness of men, He also became obedient to the law, He became obedient both to natural and spiritual law. To be more explicit, He became obedient to the law of physical life—He grew, ate, slept, and He was tempted in every part as we are, yet, without sin "He felt the pangs of hunger, the burn of thirst, fatigue from labor, perspired from the effects of heat, exertion or from abnormal mental or physical pressure; He wept from sensations of sorrow, He sympathized when confronted with spectacles of misery and suffering, when He saw the rights of others outraged and invaded, He protested and when He witnessed the desecration of the sacred precincts

of the temple, He was made indignant. Jesus was obedient. He was obedient to the law. He was obedient to the Spirit. He was obedient to death. This was the kind of Savior the disobedient world needed; this was the only kind of Savior that this world could be lifted by. Jesus was suitable. Jesus is suitable. Jesus will always be suitable. He knew what it was to be hungry, and He says to hungry, starving souls "I am the bread of life."

Jesus knows what it is to be thirsty; and He extends an invitation to every one that thirsts: "He that cometh to me shall never hunger and he that believeth on me shall never thirst." Jesus knows what it is to be overburdened, and to those who will He says to them: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Bread when I am hungry, water when I am thirsty, and rest when I am tired. These things make Jesus a suitable Savior. He suits us, He suits me.

### OBEDIENCE TO THE SPIRIT.

The life of Jesus can be seen in two very distinct principles: His life of Humiliation and His life of Exaltation. His life of Humiliation consists in His being obedient to the Law, the Spirit and to death. And His exaltation consists in glorious resurrection, in triumph over His enemies and the forces of nature through obedience, and; "wherefore He is able to save them to the uttermost that come unto



God by Him, seeing He ever liveth to make intercession for them." The Life of Humiliation is the Life of Obedience; and this leads to the life that "ever liveth." Jesus submitted Himself to the leadership of the Spirit. When He was old enough according to the Levitical law to exercise the office of a priest, Jesus did not consult Himself about the taking up of His work after the Baptism, but "He was led of the Spirit into the wilderness" to commune and communicate with God as to His course of action. Flesh and blood dictates three things, to do as the proper course of action to manifest His Messiahship to the world. But three times He resists its admonitions as coming from Satan. He was led by the Spirit and it was the Spirit that helped Him to answer: "Get thee hence, Satan; for it is written; thou shalt worship the Lord thy God, and Him only shalt thou serve." Jesus was led by the Spirit. He obeyed the Spirit, for He taught and preached in the spirit, and so much was Jesus interested in our getting hold of firmly that feature of His life of obedience that He calls attention to it in prophecy when He delivered His first sermon at Nazareth, for the same scripture says "Jesus returned in the power of the spirit into Galilee \*\*\* and He came to Nazareth where he had been brought up; and as His custom was, He went into the synagogue on the sabbath day and stood up for to read.

"And there was delivered unto Him the book

of the prophet Esaias. And when he had opened the book, He found the place where it was written, "The Spirit of the Lord is upon me, because He hath annointed Me to preach the gospel to the poor; and hath sent Me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Those who find and walk the way of life, **THE WAY OF SALVATION ARE LIKE JESUS LED BY THE SPIRIT.** Jesus walked by the Spirit, for He was born "Not of blood, nor of the will of the flesh, nor of the will of man, but, of God." and every one that is born of God walketh by the Spirit, for he that is born of God and has been given the privilege of the faithful to walk "The King's Highway," is not born of flesh and blood and men,—“But with the precious blood of Christ, as a lamb without blemish and without spot. And you all —“Seeing that you have purified your souls by obeying the truth through the Spirit unto unfeigned love of the brethren \*\*\* being born again, not of corruptable seed, but incorruptable, by the word of God, which liveth and abideth forever.”

### OBEDIENCE TO DEATH.

Why did Christ have to die? He did not have to die. This is the precious thought: He did not have to die. There was no force that com-

pelled Him to die against His will. None of the verbs in the passages of scripture concerning Christ's attitude toward His death is in the passive, but they expressed originally in what is called the Active Middle Voice of the Greek construction. Note these passages: "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." Phil. 2: 8. "Who His own self bore our sins in His own body on the tree." I. Peter 2: 22. "Therefore doth my Father love me, because I lay down My life, that I might take it again. No man taketh it from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again." John 10: 17-18. Wherefore He is suitable, wherefore He is all sufficient, "Wherefore He is able to save them to the uttermost that come to God by Him, seeing He ever liveth to make intercession for them." He was obedient to death because He was obedient to the Law. "The wages of sin is death." Jesus had no sins of His own, but He "His own self bore in His own body our sins," and became obedient to death that we might have a right to THE WAY OF SALVATION through faith in the righteousness of Him who died for our sins, "The just for the unjust."

The storm-clouds of calvary are gathering over His moral sky. He hastens to meet the pending tempest. Some preliminaries must be arranged. He must visit for the last time in



mortal life the home of His old friends, Lazarus, Mary and Martha, friends of his early childhood. Strong premonitions of His death, and the love she bears for Him, impels Mary to anoint Him for burial. The deafening vociferations of an excited and over-zealous populace has died away. They find that He has no ambitions for them to make Him a temporal prince and king, and this was such a disappointment to their own ambitions, and expectations, and hopes, that they who cried, "Hosanna," just a few days ago have turned against Him with a burning hate.

It is now Thursday night. Jesus with the "twelve" are in the appointed upper chamber. It is the night during the festival of the Passover, and Jesus is celebrating it with His disciples. Judas has thoroughly weighed public opinion. If Jesus is to be King, he says, "Have played a game upon Him that will force Him to declare Himself and defend His title, and by this secure my place of power in the new kingdom, if He is unable to do so—why—I have my pay for my trouble of having Him apprehended." Thus Judas soliloquized, at the same time he would pretend friendship for Jesus by sopping in the dish with Him. "One of you shall betray me." His plot having been revealed, Judas went out. The institution of the Lord's Supper begins. And as Jesus administers it, He says, "This is my blood of the New Testament which is shed for many."



They are now out in the garden, the night is dark and cold. The enemy has concocted His plans, and they now whisper together, "Let us proceed—Judas, you lead. The evening is far spent. For a time there is a silence that settles in the Garden that produces the sensations of danger and fear. The disciples feel it. Jesus feels it. He was always ready to say, "Be of good cheer," but this is a moment so fraught with danger, a crisis so cruel and excruciating in its testings, it was heart rending, for one of His own companionship has turned traitor, and will administer the direst treachery to all the overtures of His divine compassion, these things freeze for the moment the stream of "Good cheer" in the soul of Jesus. "Then said He unto them, "My soul is exceedingly sorrowful, even unto death; tarry ye here and watch with Me."

Jesus takes to prayer. "Let this cup pass \*\*\* not as I will, but as thou wilt." He again comes to the sleeping disciples, but soon returns to prayer, saying "Thy will be done." And a third time He went to prayer in the Garden. His agony put Him under such blood pressure, that His sweat seemed to be mingled with blood. But when He receives strength from the heavenly visitor, He arises and meets the enemy. He speaks and the enemy falls, for they must know that His life is voluntary, and no man is able to take this life from Him. Peter attempts to defend Him with the sword, but the love Christ

overruled, and the ear of Malchus was put back which Peter had cut off. They have brought Him to court, they are having trouble in finding a True-Bill. They pay men to witness falsely against Him. Some say one thing and some say another. It is early Friday morning. Two tribunals have condemned Him to death, but they are Jewish, and have no power to administer punishment by death. They are under the Roman law, for Judah is a Roman Province, and here the prophecy of Jacob was fulfilled: "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh comes; and unto him shall the gathering of the people be."

Before the Jewish councils the ruffians have spit on the face of Jesus. Justice has grossly and revoltingly miscarried. The High-ups distorted the meaning of Jesus' words concerning building the temple in three days by insisting on a literal interpretation of the statement. The servants of the court made faces at Jesus, blind-folded Him—then struck him with their rough fists with such force as to make Him stagger backward; then the evil comrades would say in disdain, "You are so smart—tell us who struck you." Peter was looking on. The scene was disgusting. A man said to Peter, "You are one who belong to that man's party." "I am not" was the blunt reply. Later a man said, "Certainly this man was with Jesus." Peter was ashamed to be associated with what he con-

sidered a shocking failure; so he said, "I do not know the man." The cock Crew, and Jesus looked at Peter, that look melted him, and Peter goes out and weeps. The scene goes on.

The Roman governor, Pilate, must be presented with the case. The Jewish court has no jurisdiction, and Jesus must be put to death. The Governor tries Him and commends Him—"I find no fault in Him." The Jewish officers say to Pilate that he is supporting a usurper and a pretender to the throne of Caesar, they said, "If you let this man go, you are no friend to Caesar." I will chastise Him and let Him go, said Pilate. But we must hasten on, finally Jesus is sentenced. The cruel thorns are wreathed about His brow, and His garments are saturated with His blood from the cruel scourging that laid bare his bones in the crevices of the lacerated flesh. The heavy cross is put on His shoulder and He is being marched up the steep of Calvary. Women follow weeping in sympathy for the Holy Sufferer. "Weep not for me, but for yourselves and for your children." Humanity fails, and Jesus falls under the burden of the cross. A black man named Simon was compelled to help to bear the cross.

They have now come to the prepared spot. The soldiers roughly throw Jesus down and nail his hands and feet to the rugged wood. They next lift it up and let it fall with such force as to tear wider the wounds in His hands and feet. Look how they mock Him as He



writhes in pain. They gamble for His garment. The force with which they let down the cross dislocates his bones. They offer Him a stupefying drink but He refuses everything that would prevent Him from feeling pain, for He chose to "taste death for every man." The two thieves are on either side, and the one on one side prayed for mercy. And the "Friend of Sinners" answered, "Today shalt thou be with me in paradise." He was yet able, "able to save to the uttermost." But the sun is darkening and the earth is trembling, the rocks are splitting, the veil of the Holy of Holies at the Temple has rent and exposed the officiating High Priest. Graves are opening and old saints who long before had been dead were seen in the streets of Jerusalem. When Dioneceus, the great teacher was questioned at that time as to the cause of the strange phenomenon in nature, he said, "Either the author of nature is suffering, or the universe is falling to pieces."

But He is dead, Jesus died. It was no frame up, He died. Pythias just did get back in time to save his friend Damon who took his place to die for him, if he should not get back on a leave to see his wife and children. In these stories, something always happens that the man who is to die for the other gets back in time to prevent. But Jesus died in our place, nothing happened, He Died! They tested Him with the soldiers' spear. They did not have to break



His bones to hasten His death, the official announcement was, He is dead.

And now Joseph has put Him in His new tomb, Nicodemus helped. The government sets a watch and seals the tomb with the government seal, lest some imposter would come and steal Him a way. Early Sunday morning, the soldiers stampede and rush to the city and tell strange and thrilling news. The Christ got up and we fell as dead men. He arose and left the dead. He talked with disciples and friends, He also ate with them. He spent forty days after His resurrection getting His disciples together. He opened the WAY OF SALVATION. The well of salvation was stopped up by the enemy, the world, the flesh and the devil. But Jesus went down and cleaned it out and put the healing stream to overflowing. "Ho, every one that thirst, come ye to the waters."

## APPENDIX IV.

## ARTICLES OF FAITH

## I.—THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; (1) that it has God for its author, salvation for its end, (2) and truth without any mixture of error for its matter; (3) that it reveals the principles by which God will judge us; (4) and therefore is, and shall remain to the end of the world, the true center of Christian union, (5) and the supreme standard by which all human conduct, creeds, and opinions should be tried. (6)

(1) 2 Tim. iii. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also, 2 Pet. i. 21. 2 Sam. xxiii. 2. Acts i. 16; iii. 21. John x. 35. Luke xvi. 29-31. Ps. cxix. III. Rom. iii. I, 2.

(2) 2 Tim. iii. 15. Able to make thee wise unto salvation. Also, 1 Pet. i. 10-12. Acts xi. 14. Rom. i. 16. Mark xvi. 16. John v. 38-39.

(3) Proverbs xxx. 5, 6. Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also, John xvii. 17. Rev. xxii. 18, 19. Rom. iii. 4.

(4) Rom. ii. 12. As many as have sinned in the law, shall be judged by the law. John xii. 47, 48. If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also, 1 Cor. iv. 3, 4. Luke x. 10-16; xii. 47, 48.

(5) Phil. iii. 16. Let us walk by the same rule; let us mind the same thing. Also, Ephes. iv. 3, 6, Phil. ii. 1, 2. 1 Cor. i. 10. 1 Pet. iv. II.

(6) 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isaiah viii. 20. To the Law and to the testimony; if they speak not ac-

ording to this word, it is because there is no light in them. 1 Thess. v. 21. 2 Cor. xiii. 5. Acts xvii. 11. 1 John iv. 6. Jude 3, 5. Ephes. vi. 17. Ps. cxix. 59, 60. Phil. i. 9-11.

## II.—THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth: (1) inexpressibly glorious in holiness, (2) and worthy of all possible honor, confidence and love; (3) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; (4) equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. (6)

(1) John iv. 24. God is a Spirit. Ps. cxlvii. 5. His understanding is infinite. Ps. lxxxiii. 18. Thou whose name alone is JEHOVAH, art the Most High over all the earth. Heb. iii. 4. Rom. i. 20. Jer. x. 10.

(2) Ex. xv. II. Who is like unto Thee—glorious in holiness? Isa. vi. 3. 1 Pet. i. 15, 16. Rev. iv. 6-8.

(3) Mark xii. 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv. II. Thou art worthy, O Lord, to receive glory, and honor, and power. Matt. x. 37. Jer. ii. 12, 13.

(4) Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John xv. 26. 1 Cor. xii. 4-6. 1 John v. 7.

(5) John x. 30. I and my Father are one. John v. 17; xiv. 23; xvii. 5, 10. Acts v. 3, 4. 1 Cor. ii. 10, 11. Phil. ii. 5, 6.

(6) Ephes. ii. 18. For through Him (the Son) we both have an access by one Spirit unto the Father. 2 Cor. xiii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. i. 4, 5.

## III.—THE FALL OF MAN.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; (2) in consequence of which all mankind are now sinners, (3) not by constraint but choice; (4) being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, (5) without defense or excuse. (6)

(1) Gen. i. 27. God created man in his own image. Gen. i. 31. And God saw everything that he had made, and behold, it was very good. Eccles. vii. 29. Acts. xvii. 26. Gen. ii. 16.

(2) Gen. iii. 6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Rom. v. 12.

(3) Rom. v. 19 By one man's disobedience many were made sinners. John iii. 6. Ps. li. 5. Rom. v. 15-19; viii. 7.

(4) Isa. liii. 6. We have turned, every one to his own way. Gen. vi. 12. Rom. iii. 9-18.

(5) Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i. 18. Rom. i. 32; ii. 1-16. Gal. iii. 10. Matt. xx. 15.

(6) Ez. xviii. 19, 20. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. Rom. i. 20. So that they are without excuse. Rom. iii. 19. That every mouth may be stopped and all the world may become guilty before God. Gal. iii. 22.



## IV.—THE WAY OF SALVATION.

We believe the Scriptures teach that the salvation of sinners is wholly of grace; (1) through the mediatorial offices of the Son of God; (2) who by the appointment of the Father, freely took upon him our nature, yet without sin; (3) honored the divine law by his personal obedience, (4) and by his death made a full atonement for our sins; (5) that having risen from the dead, he is now enthroned in heaven; (6) and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour. (7)

(1) Eph. ii. 5. By grace ye are saved. Matt. xviii. 11. 1 John iv. 10. 1 Cor. iii. 5-7. Acts xv. 11.

(2) John iii. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John i. 14. Heb. iv. 14; xii. 24.

(3) Phil. ii. 6, 7. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. ii. 9; ii. 14. 2 Cor. v. 21.

(4) Isa. xlii. 21. The Lord is well pleased for his righteousness' sake: he will magnify the law and make it honorable. Phil. ii. 8. Gal. iv. 4, 5. Rom. iii. 21.

(5) Isa. liii. 4, 5. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Matt xx. 28 Rom. iii. 21; iv. 25-26. 1 John iv. 10; ii. 2. 1 Cor. xv. 1-3. Heb. ix. 13-15.

(6) 1 Peter iii. 22. Who is gone into Heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him. Heb. ix. 24. Heb. i. 3; viii. 1. Col. iii. 1-4.

(7) Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. ii. 18. Heb. vii. 26. Ps. lxxxix. 19. Ps. xlv.

## V.—JUSTIFICATION.

We believe the Scriptures teach that the great Gospel blessing which Christ (1) secures to such as believe in Him is justification; (2) that justification includes the pardon of sin, (3) and the promise of eternal life on principles of righteousness; (4) that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; (5) by virtue of which faith His perfect righteousness is freely imputed us to God; (6) that it brings unto a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. (7)

(1) John i. 16. Of his fullness have we all received. Eph. xiii. 8.

(2) Acts xiii. 39. By him all that believe are justified from all things. Isa. iii. 11, 12. Rom. v. ii. 1.

(3) Rom. v. 9. Being justified by his blood, we shall be saved from wrath through him. Zech. xiii. 1. Matt. ix. 6. Acts x. 43.

(4) Rom. v. 17. They which receive the abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Titus iii. 5, 6. 1 Pet. iii. 7. 1 John ii. 25. Rom. v. 21.

(5) Rom. iv. 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness. Rom. v. 21; vi. 23. Phil. iii. 7-9.

(6) Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24-26; iv. 23-25. 1 John ii. 12.

(7) Rom. v. 1, 2. Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 3. Rom. v. 11. 1 Cor. i. 30, 31. Mat. vi. 33. 1 Tim. iv. 8.

## VI.—THE FREENESS OF SALVATION.

We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel: (1) that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; (2) and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; (3) which rejection involves him in an aggravated condemnation. (4)

(1) Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters. Rev. xxii. 17. Whosoever will let him take the water of life freely. Luke xiv. 17.

(2) Acts xvii. 30. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Rom. xvi. 26. Mark i. 15. Rom. i. 15-17.

(3) John v. 40. Ye will not come to me, that ye might have life. Matt. xxiii. 37. Rom. ix. 32. Prov. i. 24. Acts xiii. 46

(4) John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. Matt. xi. 20. Luke xix. 27. 2 Thess. i. 8.

## VII.—REGENERATION.

We believe that the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; (1) that regeneration consists in giving holy disposition to the mind; (2) that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth; (3) so as to secure our voluntary obedience to the Gospel; (4) and that its proper evidence appears in the holy

fruits of repentance, and faith and newness of life. (5)

(1) John iii. 3. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 6, 7. 1 Cor. i. 14. Rev. viii. 7-9; Rev. xxi. 27.

(2) 2 Cor. v. 17. If any man be in Christ, he is a new creature. Ez. xxxvi. 26. Deut. xxx. 6. Rom ii. 28, 29. v. 5. 1 John iv. 7.

(3) John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. John i. 13. James i. 16-18. 1 Cor. i. 30. Phil. ii. 13.

(4) 1 Pet. i. 22-25. Ye have purified your souls in obeying the truth through the Spirit. 1 John v. 1. Eph. iv. 20-24; Col. iii. 9-11.

(5) Eph. v. 9. The fruit of the Spirit is in all goodness and righteousness, and truth. Rom. viii. 9. Gal. v. 16-23. Eph. iii. 14-21. Matt. iii. 8-10; vii. 20. 1 John v. 4, 18.

### VIII.—REPENTANCE AND FAITH

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; (1) whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, (2) we turn to God with unfeigned contrition, confession, and supplication for mercy; (3) at the same time heartily receiving the Lord Jesus Christ as our prophet, priest, and king, and relying on him alone as the only and all-sufficient Saviour. (4)

(1) Mark i. 15. Repent ye, and believe the Gospel. Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life. Ephes. ii. 8. By grace ye are saved, through faith; and not of yourselves; it is the gift of God. 1 John v. 1.



(2) John xvi. 8. He will reprove the world of sin, and of righteousness, and of judgment. Acts 11, 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts xvi. 30, 31.

(3) Luke xviii. 13. And the publican smote upon his breast, saying, God be merciful to me a sinner. Luke xv. 18-21. James iv. 7-10. 2 Cor. vii. 11. Rome x. 12, 13. Ps. li.

(4) Rom. x. 9-11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. Acts iii. 22, 23. Heb. iv. 14. Ps. ii. 6. Heb. i. 8; viii. 25. 2 Tim. i. 12.

### IX.—GOD'S PURPOSE OF GRACE.

We believe the Scriptures teach that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners; (1) that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; (2) that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; (3) that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; (4) that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; (6) that it is the foundation of Christian assurance; (7) and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. (8)

(1) 2 Tim. i. 8, 9. But be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with a holy calling, not accord-

ing to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. i. 3-14. 1 Pet. i. 1, 2. Rom. xi. 5, 6. John xv. 16. 1 John iv. 19. Hos. xii. 9.

(2) 2 Thess. ii. 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48. John x. 16. Matt. xx. 16. Acts xv. 14.

(3) Ex. xxxiii. 18, 19. And he said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. xx. 15. Eph. i. 11. Rom. ix. 23, 24. Jer. xxxi. 3. Rom. xi. 28, 29. Jam. i. 17, 18. 2 Tim. i. 9. Rom. xi. 32, 36.

(4) 1 Cor. iv. 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i. 26-31. Rom. iii. 27; iv. 16. Col. iii. 12. 1 Cor. iii. 5-7; xv. 10.

(5) 2 Tim. ii. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix. 22. Rom. viii. 28-30. John vi. 37-40. 2 Pet. i. 10.

(6) 1 Thess. 4, 10. Knowing, brethren beloved, your election of God.

(7) Rom. viii. 28-30. Moreover, whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. Isa. xlii. 16. Rom. xi. 29.

(8) 2 Pet. i. 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure. Phil. iii. 12. Heb. vi. 11.

## X.—SANCTIFICATION.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; (1) that it is a progressive work; (2) that it is begun in regeneration; (3) that it is

carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God—self-examination, self-denial, watchfulness, and prayer; (4) and in the practice of all godly exercises and duties. (5)

(1) Thess. iv. 3. For this is the will of God, even your sanctification. 1. Thess. v. 23. And the very God of peace sanctify you wholly. 2 Cor. vii. 1; xiii. 9. Ephes. i. 4.

(2) Prov. iv. 18. The path of the just is as the shining light, which shineth more and more, unto the perfect day. 2 Cor. iii. 18. Heb. vi. 1. 2 Peter i. 5-8. Phil. 12-16.

(3) 1 John ii. 29. If ye know that He (God), is righteous, ye know that everyone that doeth righteousness is born of Him. Rom. viii. 5. John iii. 6. Phil. i. 9-11. Ephes. i. 13, 14.

(4) Phil. ii. 12, 13. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do, of his good pleasure. Ephes. iv. 11, 12. 1 Peter ii. 2. 2 Peter iii. 18. 2 Cor. xiii. 5. Luke xi. 35; ix. 23. Matt. xxvi. 41. Ephes. vi. 18; iv. 30.

(5) 1 Tim. 4, 7. Exercise thyself unto godliness.

## XI.—PERSEVERANCE OF SAINTS.

We believe the Scriptures teach that such only are real believers as endure unto the end; (1) that their perserving attachment to Christ is the grand mark which distinguishes them from superficial professors; (2) that a special Providence watches over their welfare; (3) and they are kept by the power of God through faith unto salvation. (4)

(1) John viii. 31. Then said Jesus, If ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.

(2) John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii. 18. Matt. xiii. 20, 21. John vi. 66-69.

(3) Rom. viii. 28. And we know all things work together for good unto them that love God, to them who are the called according to his purpose. Matt. vi. 30-33. Jer. xxxii. 40. Ps. xci. 11, 12; cxxi. 3.

(4) Phil. i. 6. He who hath begun a good work in you will perform it until the day of Jesus Christ. Phil. ii. 12, 13. Jude 24, 25. Heb. i. 14; xiii. 5. 2 Kings vi. 16. 1 John iv. 4.

## XII.—THE LAW AND GOSPEL.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of His moral government; (1) that it is holy, just and good; (2) and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their sinful nature; (3) to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

(4)

(1) Rom. iii. 31. Do we make void the law through faith, God forbid. Yea, we establish the law. Matt. v. 17. Luke, xvi. 17. Rom. iii. 20; iv. 15.

(2) Rom. vii. 12. The Law is holy, and the commandment holy, and just, and good. Rom. vii. 7, 14, 22. Gal. iii. 21. Psalm cxix.

(3) Rom. viii. 7, 8. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Josh. xxiv. 19. Jer. xiii. 23. John vi. 44; v. 44.

(4) Rom. viii. 2, 4. For the law of the Spirit of Life



in Christ Jesus hath made me free from the law of the sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. x. 4. 1 Tim. i. 5. Heb. viii. 10. Jude, 20, 21. Heb. xii. 14. Matt. xvi. 17, 18. 1 Cor. xii. 28.

### XIII.—A GOSPEL CHURCH.

We believe the Scriptures teach that a visible Church of Christ is a congregation of baptized believers; (1) associated by covenant in the faith and fellowship of the Gospel; (2) observing the ordinances of Christ; (3) governed by His laws; (4) and exercising the gifts, rights, and privileges invested in them by His word; (5) that its only scriptural officers are Bishops or Pastors, and Deacons; (6) whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

(1) Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. Acts v. 11; viii. 1; xi. 31; 1 Cor. iv. 17; 1 Tim. iii. 5.

(2) 2 Cor. viii. 5. They first gave their own selves to the Lord, and unto us by the will of God. Acts ii. 47. 1 Cor. v. 11, 18.

(3) 1 Cor. xi. 2. Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you. 2 Thess. iii. 7. Rom. xvi. 17-20. 1 Cor. xi. 23. Matt. xviii. 15-20. 1 Cor. v. 5.

(4) Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. John xiv. 15; xv. 1 John iv. 21. 1 Thes. iv. 2. 2 John, 6.

(5) Ephes. iv. 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xiv. 12. Seek that ye may excel to the edifying of the church.

(6) Phil. i. 1. With the Bishops and Deacons. Acts xiv. 23; xv. 22. 1 Tim. iii. Titus i.

## XIV.—CHRISTIAN BAPTISM.

We believe the Scriptures teach that Christian Baptism is the immersion in water of a believer in Christ; (1) into the name of the Father, and Son, and Holy Ghost; (2) to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; (3) that it is prerequisite to the privileges of a church relation, and to the Lord's Supper. (4)

(1) Acts viii. 36-39. And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest.... And they went down into the water, both Philip and the eunuch, and he baptized him. Matt. iii. 5, 6. John iii. 22, 23; iv. 1, 2. Matt. xxviii. 19. Mark xvi. 16. Acts ii. 38; viii. 12; xvi. 32-34; xviii. 8.

(2) Matt. xviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47, 48. Gal. iii. 27, 28.

(3) Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. ii. 12. 1 Peter iii. 20, 21. Acts xxii. 16.

(4) Acts ii. 41, 42. Then they that gladly received his word were baptized, and they were added to them, the same day, about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Matt. xxviii. 19, 20.

## XV.—THE LORD'S SUPPER.

We believe the Scriptures teach that the Lord's Supper is a provision of bread and wine, as symbols of Christ's body and blood, partaken of by the members of the Church; (1) in com-

memoration of the suffering and death of their Lord; (2) showing their faith and participation in the merits of His sacrifice, and their hope of eternal life through His resurrection from the dead; its observance to be preceded by faithful self-examination. (3)

(1) Luke xxii. 19, 20. And he took bread, and gave thanks, and brake, and gave unto them saying: This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you. Mark xiv. 20-26. Matt. xxvi. 27-30. 1 Cor. xi. 27-30. 1 Cor. x. 16.

(2) 1 Cor. xi. 26. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come. Matt. xxviii. 20.

(3) 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Acts ii. 42, 46; xx. 7, 11.

## XVI.—THE CHRISTIAN SABBATH.

We believe the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath; (1) and is to be kept sacred to religious purposes; (2) by abstaining from all secular labor except works of mercy and necessity; (3) by the devout observance of all the means of grace, both private; (4) and public; (5) and by preparation for that rest that remaineth for the people of God. (6)

(1) Acts xx. 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. ii. 3. Col. ii. 16, 17. Mark ii. 27. John xx. 19. 1 Cor. xvi. 1, 2.

(2) Ex. xx. 8. Remember the Sabbath Day, to keep it

holy. Rev. i. 10. I was in the Spirit on the Lord's Day. Ps. cxviii. 24.

(3) Isa. lviii. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa. lvi. 2-8.

(4) Ps. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

(5) Heb. x. 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts xiii. 44. The next Sabbath Day came almost the whole city together to hear the word of God. Lev. xix. 30. Ex. xlvi. 3. Luke iv. 16. Acts xvii. 2, 3. Ps. xxvi. 8; lxxxvii. 3.

(6) Heb. iv. 3-11. Let us labor therefore to enter into that rest.

## XVII.—CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; (1) and that magistrates are to be prayed for, conscientiously honored and obeyed; (2) except only in things opposed to the will of our Lord Jesus Christ; (3) who is the only Lord of the conscience, and the Prince of the kings of the earth. (4)

(1) Rom. xiii. 1-7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi. 18. 2 Sam. xxiii. 3. Ex. xviii. 23. Jer. xxx. 21.

(2) Matt. xxii. 21. Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's. Titus iii. 1. 1 Pet. ii. 13. 1 Tim. ii. 1-8.

(3) Acts v. 29. We ought to obey God rather than man.—Matt. x. 28. Fear not them which kill the body, but



are not able to kill the soul. Dan. iii. 15-18; vi. 7, 10. Acts iv. 18-20.

(4) Matt. xxiii. 10. Ye have one Master, even Christ. Rom. xiv. 4. Who art thou that judgest another man's servant? Rev. xix. 14. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. Ps. lxxii. 11. Ps. ii. Rom. xiv. 9-13.

### XVIII.—RIGHTEOUS AND WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; (1) that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; (2) while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; (3) and this distinction holds among men both in and after death. (4)

(1) Mal. iii. 18. Ye shall discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Prov. xii. 26. Isa. v. 20. Gen. xviii. 23. Jer. xv. 19. Acts x. 34, 35. Rom. vi. 16.

(2) Rom. i. 17. The just shall live by faith. Rom. vii. 6. We are delivered from the law, that being dead where-in we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John iii. 7. Rom. vi. 18, 22. 1 Cor. xi. 32. Prov. xi. 31. 1 Pet. iv. 17, 18.

(3) 1 John v. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii. 10. As many as are of the works of the law, are under the curse. John iii. 36. Isa. lvii. 21. Ps. x. 4. Isa. lv. 6, 7.

(4) Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. Luke xvi. 25. Thou in the lifetime receivest thy good things, and likewise Lazarus evil things; but now he is

comforted, and thou art tormented. John viii. 21-24. Prov. x. 24. Luke xii. 4, 5; xi. 23-26. John xii. 25-26. Eccl. iii. 17. Matt. vii. 13, 14.

### XIX.—THE WORLD TO COME.

We believe the Scriptures teach that the end of the world is approaching; (1) that at the Last Day, Christ will descend from heaven; (2) and raise the dead from the grave for final retribution; (3) that a solemn separation will then take place; (4) that the wicked will be adjudged to endless punishment, and the righteous to endless joy; (5) and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Peter iii: 11, 12.

(1) Pet. iv. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29-31. Heb. i. 10-12. Matt. xxiv. 35. 1 John ii. 17. Matt. xxviii. 20; xiii. 39, 40. 2 Pet. iii. 3-13.

(2) Acts i. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev. i. 7. Heb. ix. 28. Acts iii. 21. 1 Thess. iv. 13-18; v. 1-11.

(3) Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and the unjust. 1 Cor. xv. 12-59. Luke xiv. 14. Dan xii. 2. John v. 28, 29; vi. 40; xi. 25, 26. 2 Tim. i. 10. Acts x. 42.

(4) Matt. xiii. 49. The angels shall come forth, and sever the wicked from among the just. Matt. xiii. 37-43; xxiv. 30, 31; xxv. 31-33.

(5) Matt. xxv. 35-41. And these shall go away into everlasting punishment, but the righteous into life eternal.

Rev. xxii. 11. He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still. 1 Cor. vi. 9, 10. Mark ix. 43-48. 2 Pet. ii. 9. Jude 7. Phi. iii. 19. Rom. vi. 22. 2 Cor. v. 10, 11. John iv. 36. 2 Cor. iv. 18.

(6) Rom. iii. 5, 6. Is God unrighteous, who taketh vengeance? (I speak as a man.) God forbid; for how then shall God judge the world? 2 Thess. i. 6-12. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you, and to you who are troubled, rest with us—when we shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi. 1, 2. 1 Cor. iv. 5. Acts xvii. 31. Rom. ii. 2-16. Rev. xx. 11, 12. 1 John ii. 28; iv. 17.

## APPENDIX V.

## COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other, TO WALK TOGETHER IN HIM, WITH BROTHERLY LOVE to His glory, as our common Lord. We do therefore, in His strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other as occasion may require:

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of His house:

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ, and the enjoyment of heaven:

That, as we are the light of the world, and salt of the earth, we will seek divine aid, to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

That we will cheerfully contribute of our property, according as God has prospered us, for the maintainance of a faithful and evangelical



ministry among us, for the support of the poor, and to spread the Gospel over the earth:

That we will in all conditions, even till death, strive to live to the glory of Him who hath called us out of darkness into His marvelous light.

“And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do His will, working in us that which is well pleasing in His sight through Jesus Christ; to whom be glory, forever and ever. Amen.”



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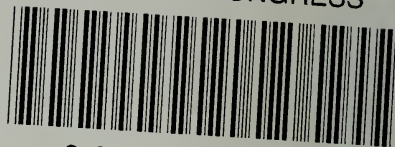
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